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No. CCXII.—New Series.

HADTHRAMÚT

AND THE

ARAB COLONIES

IN

THE INDIAN ARCHIPELAGO

BY

L. W. C. VAN DEN BERG.

TRANSLATED INTO ENGLISH BY

MAJOR C. W. H. SEALY,
SECOND ASSISTANT POLITICAL RESIDENT, ADEN.

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TRANSLATOR'S PREFACE.

The original work, from which the following translation has been made, consists of an Introduction and three Parts, with Appendices.

The Third Part, being a dissertation on the Arabic spoken in Hadthramút and the Indian Archipelago, it has not been considered necessary to reproduce.

The Introduction and First Part have been translated in their entirety, and extracts have been selected from the Second Part, which seemed likely to interest Anglo-Indian readers and the general public,—so much as appealed only to Dutch readers being omitted.

The translation has been revised by one who has a practical acquaintance with French.

All Arabic words have been transliterated on the system sanctioned by the Government of India.

The map accompanying the original work has likewise been transliterated and reproduced. It has not been considered necessary to reproduce the plates which accompanied the original work.

C. W. H. SEALY, Major,
Second Assistant Resident.

Aden, 1st June 1887.

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INTRODUCTION.

The Arabs (*'Arabí*, pl. *'Arab*) actually established in the Indian Archipelago are nearly all aborigines of Hadthramút. It is the exception to meet among them people from Muscat, the shores of the Persian Gulf, Yemen, the Hijáz,[1] Egypt, or the north coast of Africa. The Arabs, who, in limited numbers, arrive from all those countries into the Indian Archipelago, seldom make their domicile there, or, if they do so, are quickly absorbed in the crowd of Arabs of Hadthramút. The majority are vagabonds, or, at most, adventurers, who in a short time disappear as they came.[2]

Among these birds of passage those of Mecca deserve special mention. They are, relatively, the most numerous: every year about thirty of them arrive at Singapur, who go from there by preference into the interior of the peninsula of Malacca and the Native States vassals of the Dutch Government. But in those parts of the Archipelago which are under the direct administration of the Dutch authorities, admission is refused to every stranger without means of subsistence, or a known profession,—a condition which they can seldom satisfy. With a few exceptions, they belong to the least respectable society of Mecca, and they come with no other object but to beg for charity under one form or other, unless it be connected with the pilgrimage. Often both objects are combined.

Some wear the decorations or medals of the Sublime Porte: these do things in lordly style. Under pretence of a *quasi*-official mission on behalf of the pious endowments at Mecca or Medina, they try to insinuate themselves among the native princes or chiefs. If these latter wish to go on pilgrimage, or be rid thereof by proxy, it is to one of them that they usually have recourse for a guide or interpreter, or commission him with the projected pilgrimage, by means of a reward of course. However, it need not be said that the majority of Arabs from Mecca have not such distinguished clients: none the less do they do a good business. For the natives who wish to go to Mecca generally travel in bands of 50 to 400 individuals conducted by a pilgrim agent, whom they call their Shaikh.[3] The latter looks after their transport and lodging: he gives them the instructions necessary for the ceremonies of the pilgrimage, and does not forget to despoil his clients by every means possible, but at the same time under some religious or legal pretext. To obtain admission into those parts of the Indian Archipelago under the direct administration of the Dutch authorities, the pilgrim agents often style themselves foreign merchants: they carry a small quantity of drugs, essence of roses, false stones, beads, amulets, water from the sacred fountain of Zam-Zam, and other objects of piety. Their business, however, is seldom sufficient in itself to justify the expensive voyage they make, and at all events none of them establish themselves in the Indian Archipelago as wholesale merchants.

The pilgrim agents, although born at Mecca, are in other respects seldom of Arab origin.[4] It seems that, for ages, the population of that town has been so mixed with foreign pilgrims that comparatively few persons are to be met with who can still be considered to belong to the Arab race. There are only some aristocratic families who have been able to preserve their national character.[5] It is known that the idiom spoken at Mecca has suffered from this invasion of strange elements, and many Arabs of Hadthramút have assured me that the idiom of the Bedouins round about had much more resemblance to theirs than the language spoken by the lower classes at Mecca itself.

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[1] It appears that in Hadthramút the Hijáz is usually called "Shám," *i. e.* Syria.

[2] Two years ago, some vagabond Arabs were observed to land at Singapur and Batavia from the neighbourhood of Jerusalem. They professed the Catholic religion.

[3] The Shaikh himself often remains at Mecca, and sends to the Indian Archipelago his *badal*, or attorney.

[4] Sometimes even Mecca is not the town of their birth, but they have only fixed their domicile there.

[5] During all the years I have lived in Batavia, I do not recollect having seen there more than a single distinguished visitor from Mecca. It was a member of the family of the Baní-Shaiba, who in 1878 came for family reasons to the Indian Archipelago. One of his wives was the daughter of a native chief of the Island of Sumatra who had lived in Mecca. We know that the Baní Shaiba belong to the Koraish tribe, and that they are the hereditary custodians of the Ka'ba or sanctuary.

It follows, from what has gone before, that in the work about to be read I can confine myself almost entirely to the original Arabs of Hadthramút, the others hitherto having exercised no influence, ethnological or linguistic, on the character of the Arab colonies in the Indian Archipelago. It is only in a political point of view that they deserve attention: but that will not prevent our keeping always in mind Hadthramút and its inhabitants when we speak, in general, of the Arabs in the Indian Archipelago and of their country. But Hadthramút is one of the least known parts of Arabia. No European traveller has yet traversed the country in its entirety: as for a scientific exploration, that has never been thought of, and no student of Arabic has hitherto concerned himself with the idiom there spoken. With the exception of the coast, it may be added that our maps of Hadthramút are not to be depended on.

Without pretending that my book will entirely fill up this void in knowledge, we shall nevertheless perceive, in the following pages, how, without leaving the Indian Archipelago, I have been able to obtain sufficiently precise information regarding Hadthramút. I am the better able to put trust in my information, inasmuch as I have obtained it, not from one but a large number of Arabs, who, for the most part, replied to my questions without being able to consult each other. The result was that the replies of one furnished at the same time a means of checking those of the others. In this manner, all that has been related to me has been subjected to a criticism as severe as possible. Nevertheless, not having visited Hadthramút, all that I write about this country is entirely second-hand information. *Relata refero.* Only those chapters, which relate to the Arabs in the Indian Archipelago, contain the results of my personal observations.

I have prefaced the description of the Arab colonies in the Indian Archipelago by that of Hadthramút and its inhabitants, inasmuch as it is much easier to account for the peculiarities which distinguish the Arabs abroad when we know the state of things in their own country.

I have just noted the insufficiency of our knowledge of Hadthramút. In order to bring out the full interest of my researches, I would add that, beyond a few references to be found in the Arab geographers of the Middle Ages,[1] we know nothing of the country and its inhabitants, except what Niebuhr, Wellsted, Fresnel, and de Wrede tell us. Niebuhr, during his stay in Yemen in 1763, met some Arabs of Hadthramút, and has published, in his 'Description of Arabia'[2] the descriptions which they gave him. Wellsted, an officer of the English Navy, visited in 1833 and following years the coasts of Hadthramút, and was able to note the names of the principal towns in the interior.[3] Similarly, Fresnel, during his residence at Jiddah, made himself acquainted with the state of things in Hadthramút,[4] but in a very superficial manner. Lastly, de Wrede, in 1843, visited the valley of Daw'an and adjacent valleys: but he was unable to penetrate beyond Haura. His journal was not published until 1873 by M. le Baron deMaltzan.[5]

We know that the opinions of geographers were, at first, much divided as to the value of this journal. Some, and among them the celebrated Alexandre de Humboldt, regarded de Wrede as a mere impostor, who had never set foot in the country which he described. Other *savants* are of quite a contrary opinion, and full of eulogy for the intrepid traveller whose merits have been so unjustly disregarded. As for myself, I can affirm that de Wrede has really visited Hadthramút, for I have spoken to an Arab who witnessed the misadventure that compelled him to return.[6] On the other hand, I believe that he did not write

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[1] A compendium of these references is given in the work of Ritter: Erdkunde, Vol. XI, and by M. de Goeje in the Colonial International Review, Vol. II (1886), p. 101 *et seq.*

[2] Pp. 269—80 of the Dutch edition.

[3] *Vide* his two monographs: 'Travels in Arabia' and 'Travels to the City of the Caliphs.'

[4] Journal Asiatique Troisiéme Série, Tome V, (1838), pp. 509, 510.

[5] Adolph von Wrede's Reise in Hadthramút, Beled Beny 'Yssá und Beled el-Hadschar, herausgegeben von H. Freiherrn von Maltzan.

[6] M. 'Abd-Alláh bin Ahmed bin Sunkar, actually domiciled at Tegal. He is a native of Hainin, and arrived in the Indian Archipelago in 1845. He recounted to me a visit to the valley of Daw'an some time before leaving Hadthramút, and, moreover, recollected very well having seen in one of the towns a stranger, bearing the name of 'Abd Houd, pursued by the populace, until the chief of the town arrested him. This man, he told me, was mad, and had caused the *émeute*

his journal during his travels: but I regard it as certain that he did so after returning home, and from his reminiscences. The journal, in fact, contains many exact details: but it cannot be denied that de Wrede has committed errors scarcely possible on the part of one who took his notes on the places themselves.

I do not propose to indicate, in the course of this work, the points of difference between the results of my researches and what de Wrede and other Europeans inform us about Hadthramút. I must leave that to the reader. If I were to venture on polemics, my book would not answer the purpose which I have proposed to myself. All that I can affirm is that the points of difference I have just mentioned have been the object of a scrupulous examination on my part.

To complete the list of what has been published about Hadthramút, I have only to mention a notice inserted in the Arabic Journal al-Jawáíb[1] of the 18th Rabí' al-Awwal 1299 (8th February 1882), and which seems to have escaped the attention of geographers in Europe. Several Arabs have declared to me that a European officer, probably English, visited Síwún some years ago, entrusted with a mission to the Sultán of that town. They even related having seen him walking in the streets with the Sultán: however that may be, no account of this voyage has appeared anywhere so far as I am aware.

I collected the greater part of my information regarding Hadthramút in Batavia, where I daily had occasion to speak to Arabs who had only recently left their country. For the information on subjects beyond the knowledge of the vulgar, I owe much to M. Mahommed bin Hasan Bábahír, at present chief of the Arab colony in Batavia. Without his enlightened zeal my task would have been much more difficult: he always advised me of the arrival of persons who might be useful to me: moreover, his influence induced many of his compatriots to furnish me particulars of which I had need. These details, collected in Batavia, were completed and checked during a voyage I made with the object of visiting the principal Arab colonies of the Indian Archipelago. The statistics were furnished by the local authorities; and finally I found, among the archives of Government, several reports of the most interesting kind concerning the political rôle which the Arabs have played in that part of the world.

As for the map of Hadthramút, it was prepared in the following manner. A sketch, composed by the *Sayyid* 'Othmán bin 'Abdalla bin Yahya,[2] a learned Arab, of whom I shall have occasion to speak several times in the course of my work, was my starting point. This sketch, however, only enabled me to obtain a superficial idea of the interior of the country, the geographical names, &c. The Sayyid had drawn it up without taking account of the distances between the respective places. I was obliged, therefore, to correct, or rather recast his labours, so far as the coast is concerned, by the nautical chart published by the English Admiralty, and for the interior by the information collected by me from a large number of native Arabs from different parts of Hadthramút. The inhabitants of the plains appeared, above all, to possess a most remarkable topographical knowledge. Whenever I met any of them who had recently left their country I made them give me an account of their travels. It was thus that in fancy I was enabled to traverse Hadthramút in every direction. It is information of this kind which I shall give in Chapter I, Section 2, of the first part of my work. This information, moreover, put me in a position to apply some corrections to the English nautical chart, especially in what relates to the orthography of Arabic names.

Lastly, the plates of houses, &c., of Hadthramút were executed from sketches and other data supplied to me by Messrs. Bábahír and Yahya. Before being published, they were submitted to the approval and correction of many other Arabs, who all declared them to give an exact idea of what they were intended to represent.

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by his manners and strange actions. The name of 'Abd Houd, which de Wrede had adopted to pass himself off for a Musulmán, is not borne by anybody in Hadthramút. Consequently, it is almost impossible that my interlocutor should have been speaking of any one but him.

[1] Then appearing at Constantinople, but suppressed since by the Sublime Porte.

[2] The sketch of the *Sayyid* has been reproduced by M. de Goeje in his account of the Hadthramút mentioned before.

FIRST PART.

THE COUNTRY OF THE ARABS ESTABLISHED IN THE INDIAN ARCHIPELAGO.

CHAPTER I.

GEOGRAPHY OF HADTHRAMU'T.[1]

Section 1.—General Sketch.

On our maps the name of Hadthramút is given to the whole littoral of Southern Arabia from Aden to Cape Rás-al-Had. Among modern Arabs, at least among those I have had occasion to meet in the Indian Archipelago, the name of Hadthramút is not used in this acceptation. What they understand by Hadthramút forms but a small part of Southern Arabia,—that is to say, the coast between the fishing villages of 'Ain-bá-Ma'bad and Saihút, with the mountainous country behind them. All along the coast we find hills only: soon, however, a high chain of mountains[2] arises, or, to speak more correctly, an immense plateau surmounted by some peaks, the highest of which is Mount al-'Arsha. Beyond this plateau we descend into a large valley (*wádi*, pl. *widyán*) or rather chain of valleys: then we find ourselves before a new chain of mountains of the same kind as the first. This latter chain bounds the great desert of Central Arabia. The two chains of mountains are principally of calcareous stone,[3] and present a most arid appearance. Here and there we meet with pasturages (*mar'á*) and little woods of aloes (*sabir*) or thorny trees. Of the latter, two species have been specially mentioned to me, the *salam* and the *'is*. There has also been described to me a species of tree, the wood of which resembles mahogany. It is called *musht*.

The mountains are rich in caves (*ghár*), some of considerable extent, and the best known of which is that called Bir Barhút. We shall speak of it further on. Along the coast are found many springs of hot water, but in the interior there are none.

'Ain-bá-Ma'bad no longer belongs to Hadthramút properly called. It is a village of the Wáhidí tribe. To the north of the country occupied by this tribe we have a mountainous country called Hajar. It is very slightly peopled, and also no longer forms part of Hadthramút. Saihút, too, is the first village of the Mahrí. The country of the Wáhidí tribe has been described by M. de Maltzan.[4] The same scholar has given some information as to the inhabitants and idiom[5] of the Mahrí district. So I may content myself with pointing out here that the inhabitants of the Mahrí district, while belonging to the Semitic race, are not Arabs properly so called. They are not, moreover, orthodox Musulmáns. It may be added that their idiom differs notably from the Arabic, not only from a lexicological, but also from a grammatical, point of view.

The two ports of some importance on the coast of Hadthramút are ash-Shihr and al-Mokalla. Both have been visited by Europeans on several occasions; and the description, which one reads of them in the work of Ritter,[6] appears to be sufficiently accurate even in these days. But, as we shall see in the following chapter, al-Mokalla no longer possesses, in any respect, the preëminence over the

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[1] Usually written "Hadhramaut," but I have always heard the Arabs pronounce it "Hadhramout." For geographical names I have always adopted the same system of transliteration as for other Arabic words.

[2] When we wish to speak of a chain of mountains we use the word *jibál*, pl. of *jebel*. The latter signifies a mountain in general. A high mountain is called *'akaba;* a hill or small mountain *hasíra: jaul* signifies the flat summit of a mountain; and *kára* a hill at the foot or on the slope of a high mountain.

[3] I have been assured that plenty of *silex* is also to be seen.

[4] Reise nach Südarabien, p. 220 *et seq.*

[5] Preface to the Journal of de Wrede, p. 29 *et seq.*, and the Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. XXV (1871), p 196 *et seq. Vide* also the contributions of Fresnel in the Asiatic Journal, 3rd Series, Vol. V *et* VI (1838), p. 511 *et seq.* and p. 529 *et seq.*

[6] Erdkunde, Vol. XI, p. 625 *et seq.* and p. 635 *et seq.*

ash-Shihr of to-day. On the contrary, trade, especially that with Bombay and other ports of British India, much exceeds at Shihr that of Mokalla. The latter no longer forms a separate state: it has become a dependency of Shihr. There no longer exists a public regular mart for slaves, either at Mokalla or Shihr, but clandestine trade none the less exists. Besides ash-Shihr and al-Mokalla it remains to mention, on the coast, as well-known places, Burúm, al-Ghail or Ghail-bá-Wazír, al-Hámí, ad-Dís, ash-Sharma, and Kosai'ar. From al-Mokalla and ash-Shihr a pedestrian could, by forced marches, traverse in three or four days the chain of mountains separating the littoral from the great valley of the interior. But ordinarily the journey from the coast to the interior lasts eight to ten days, the camels or donkeys used for riding not being able to go by all the narrow paths and steep places which are practicable on foot. Sometimes, therefore, considerable detours have to be made and many halts, due to the necessity of searching for forage and water for one's beasts at some distance from the spot chosen for a lodging.

In the mountains there are no towns of any importance. Only Bedouin tribes are to be found whose mode of life I shall describe hereafter. The crest of the mountains is somewhat near the sea and, consequently, the southern slope is very steep: the northern[1] slope is much less so. After traversing the chain of mountains one descends into a large valley, the direction of which is at first east, and then south-east, and which opens upon the sea at Saihút. The most westerly town in this valley is Shabwa situated in a country almost entirely covered with the shifting sands of the desert. The inhabitants employ themselves chiefly in the working of the salt-pits of the neighbourhood. From Shabwa to the isolated mountain called al-Káima, the country is very sparsely peopled, and for the most part covered with sand. Only at wide intervals are pasturages or date plantations met with. In journeying from Shabwa to Mount al-Káima one passes, on the left, the valleys of Jábiya and Súr, and on the right the valleys of 'Irmá, ad-Duhr, and Rakhyá. Only the valley of Jábiya is fairly cultivated, whilst in the valley of Rakhyá is a town of some importance called Shahwah: it is situated at the bottom of the valley. South of the valleys of 'Irmá and ad-Duhr we enter the country of the tribe of the 'Aulakí.[2] Journeying further east the country becomes a little more interesting. First, there are the towns of Ku'údtha and Hainan, situated opposite one another, each on an opposite slope of the valley. At Hainan on the north is the mouth of a valley bearing the same name. At Ku'údtha one sees, on the south, in the chain of mountains a large opening on to which three valleys debouch bearing the names of 'Amd, Daw'an and al-'Ain, among which the second is, above all, very populous. It contains several rather important towns, the principal of which from south to north are al-Khoraiba, Budtha, and Kaidún. The valley of Daw'an is formed by the meeting of two valleys: Daw'an al-Aiman (the right) and Daw'an-al-Aisar (the left)[3] The north part of the valley of Daw'an is called the valley of al-Hajarain, after an elevated peak in the middle of the valley, and on which is built the town of al-Hajarain. In the valley of al-Hajarain there is another important town called Haura. After receiving the valleys of 'Amd, Daw'an and al'Ain, the principal valley takes the name of the valley of Kasr. Here is found Shibám, one of the most ancient towns, and, even now, one of the most important in the country. Beyond Shibám the valley is called the valley of bin Ráshid, the valley of al-Ahkáf, or simply "the Valley" (*al-wádí*). Often, too, it is given the name of Hadthramút, in a still narrower sense, as opposed to the valley of Daw'an.

[1] In Hadthramút the north is called *nejd*, the south *bahr*, the east *shark*, and the west *kibla*. To go north, south, east or west is expressed by the second form of the verbs *nejad*, *bahar*, *sharak* and *kabal*. Properly speaking, *kibla*, *i.e.* the direction of Mecca, should signify the north-west, and thus I have met people who observe a difference between *kibla* and *gharb* or *maghrib*: but with the majority the direction of Mecca and west are identical ideas, whereas the words *gharb* or *maghrib* signify Northern Africa. The words *shamál* and *janúb* for north and south are understood only by scholars.

[2] This country has been described by M. de Maltzan in the work already cited: Reise nach Südarabien, p. 239 *et seq.*

[3] The words 'right' and 'left' must be used, in the idiom of Hadthramút, in the sense of going up the valley, and not down, as is understood by European geographers, when they speak of the right or left bank of a stream.

The principal towns east of Shibám are al-Ghurfa, Síwún (at present the most important town), Táriba, al-Ghuraf, as-Suwairí, Terím (the ancient capital, but now surpassed by Síwún), 'I'nát and al-Kasam. From Haura to this latter town the valley is a series of cultivated fields, date plantations, gardens and villages. To right and left are visible the openings of other valleys: but beyond al-Kasam, cultivation becomes more and more rare, and the population less dense, till we reach Kabr Húd, a spot of which we shall speak presently.

The large valley as well as the other valleys which are, as it were, its tributaries, are traversed by river-beds (*masíla*) nearly always dry. On the rare occasions when it rains they are filled by the water flowing from the arid mountains, and become for a few hours veritable torrents (*sail*). A little lower down than al-Khún, the bed commences to be more often filled with water, but even at its mouth near Saihút it cannot be called a navigable river.

Kabr Húd is, according to the inhabitants of Hadthramút, the tomb of their ancestor, the prophet Húd. It is the most famous sanctuary in the country, and perhaps in the whole of Southern Arabia. It is neither a town nor village even: nothing but a mosque built close to the tomb[1] of the holy man. Every year, on the 11th of Sha'bán, people gather there from all parts on a pilgrimage (*ziyára*). On that day there is at the same time a great fair, and differences between the tribes are there amicably settled as if on neutral ground, unless the decision thereof is referred to arbitrators. Some time before the month of Sha'bán the tribes round about repair the market and its buildings, though ever so little; but no sooner have the pilgrims and merchants gone, than all falls again into decay until the next year. One of my Arab friends, who had visited the spot at another time, found even the mosque abandoned and in a very bad state.

Up stream from Kabr Húd is the mouth of the valley of Barhút, at the bottom of which is situated a large *solfatare* called Bír Barhút, and known from antiquity.[2] I have never met an Arab who had personally visited the spot, but many maintained they knew it by hearsay. According to them, the *solfatare* should be situated at the bottom of the valley of Barhút in a cave on the slope of the mountain. The entrance to the cave might be about ten metres in height and equally wide, but the interior must be much more spacious. The *solfatare* itself would consist of a large number of holes full of burning sulphur. The vapour of the sulphur prevents any great penetration into the cave. The sides and floor of it are entirely covered with sulphur, and deep darkness reigns.

From Kabr Húd to Saihút the valley is again very sparsely peopled. There are no towns, nor even large villages. This part of the country is called A'rdth-al-Mannáhíl, after the tribe which occupies it. Saihút, as we have already seen, is a village belonging to the country of the Mahrí.

Although the natural road from the coast to the interior would start from Saihút and ascend the valley, traders as well as travellers generally choose that by al-Mokalla or by ash-Shihr. Salted fish is the sole article imported into Hadthramút by way of Saihút.

To conclude this geographical sketch it remains for me to say a few words on the part of Hadthramút situated to the north of the great valley. Here there are neither towns nor villages of any importance, and the inhabitants are exclusively Bedouins. Commencing from the west, there is, first, a large plateau in the mountains inhabited by the tribe of Sai'ar. Then, going east, there is a still larger plateau called Nejd. It is distinguished as Nejd-al-Kathír and Nejd-al-'Uwámir, from the tribes found there. The eastern part of Nejd also bears the special name of Jibá. As for the country to the north of the plateau of Sai'ar and of Nejd, it is the grand central desert of Southern Arabia. No Arab, that I have met, has seen this desert, or knows anything of it but the

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[1] The tomb itself is only a heap of stones about 70 metres long by about 7 in breadth.

[2] *Vide* the note of M. de Maltzan in the Journal of de Wrede, p. 282.

name. It is the same as the valleys of moving sand called by de Wrede 'Bahr Sáfí' or sea of sand. From what has been related to me, there would seem to be no communication north between Hadthramút and the country of the Wahhábí, nor north-east between Hadthramút and Muscat. Only it is known that Bedouins of Nejd sometimes reach the latter town, and that the journey occupies about fifteen days. There are no roads or even paths indicated, and no traffic by land exists in this direction.

The climate of Hadthramút is very dry. In the interior the rainy season lasts from the commencement of October to the end of February, and even in these five months it rains, at the most, but four times. It is not even unusual to have a whole year without a drop of rain. The rains are almost always accompanied by tremendous storms, and last about five or six hours. The littoral, though still possessing a very dry climate, is more favoured by rain. In summer it is excessively hot in Hadthramút—much hotter than in Batavia—especially in the uncultivated spots, where the sun heats like embers the stony soil and bare rocks. In the desert the heat in summer must be such as to prevent travelling by day. In winter, on the contrary, the climate is very cold. When the north wind blows, the cold is intense enough to chap the hands and face, and cover, with a light layer of ice, water remaining at night in any reservoir. The temperature rises in the day time, but never enough to enable one to dispense with warm clothing. In winter, the leaves of the trees wither. On the high mountains it freezes as much in summer as in winter.

In general, the climate of Hadthramút, although offering marked transitions from heat to cold, is not unhealthy, and the air there is extremely pure.

Section 2.—Journeys in Hadthramút.

For the journeys which follow I have had recourse, by preference, to persons who have traversed the country on foot: because in this manner it is easier to go direct from one point to another. Donkeys and, with greater reason, camels cannot make use of the small footpaths, and must, in consequence, sometimes make wide detours. I have come to the conclusion that an Arab of Hadthramút, on the flat, on ordinary ground, will do on an average six kilometres an hour. At first sight this figure might seem exaggerated: therefore I feel bound to state that it is the result of my personal observations in the Indian Archipelago. Naturally you will not find in Hadthramút a Ḳádthí or other notable citizen walk so fast. These, if they have a journey to make, ride a donkey or camel. A donkey goes as fast as a pedestrian: but the camel of burden does not do more than four kilometres an hour. A day's march (*marhala*) lasts from 6 to 11 A. M. and 1 to 4 or 5 P. M., say 8 to 9 hours.

It follows that a caravan (*káfila*) of laden camels travels in a day a distance varying from 32 to 36 kilometres, and a pedestrian (*sayyár*) unimpeded with camels a distance of 48 to 54 kilometres per day, always, be it understood, on a continuous track, nearly in the same direction, and on ground offering no extraordinary difficulties. As for the messenger (*mukattib*), his day's march is not confined to these hours: under ordinary conditions he does on foot journeys of 80 to 96 kilometres. The latter distances I at first regarded as bravado: but they have been confirmed by such a large number of trustworthy persons, and I have seen, in the Indian Archipelago, Arabs of Hadthramút do such forced marches, that I had no help for it but to accept their accuracy.

It is upon these data that I have stated the distances in the following itineraries: it is, I think, superfluous to add that I have not limited myself to interrogating a single individual, and that the distances I am about to give are the averages of a large number of statements relating to the time employed in going from one point to another. It is the same with the directions, which not having been decided by means of the compass, are of necessity approximate. It follows, from what has gone before, that a day's march, in Hadthramút, may represent very unequal distances: and for that reason I have never regarded them as a fixed unit, unless to add thereto some further determination of fact.

I.—Journeys from ash-Shihr to Siwún and Terím :—

A.

From	ash-Shihr to Mishráf	8	kilometres	N.
Do.	Mishráf to Tabála	12	do.	N.
Do.	Tabála to 'Araf	58	do.	N.
Do.	'Araf to Hakab and Hakla	12	do.	N.
Do.	Hakab to Hakla	4	do.	W.
Do.	Hakab to the foot[1] of Mount al-'Arsha ...	8	do.	N.N.W.
Do.	Hakla do. do. do. ...	8	do.	N.N.E.
Do.	the foot of Mount al-'Arsha to the ravine of 'Ubúl	20	do.	N.
Do.	the foot of Mount al-'Arsha to the foot of Mount al-Fikra	22	do.	W.
Do.	the foot of Mount al-'Arsha to the foot of Mount Tamha	26	do.	E.S.E.
Do.	the ravine of 'Ubúl to Makad-al-'Abíd ...	56	do.	N.
Do.	Makad al'-Abíd to al-'I's	60	do.	N.N.E.
Do.	al-'I's to Ghail bin Yúmain[2]	15	do.	N.W.

From ash-Shihr to the foot of Mount al-'Arsha the road goes in a continual rise, but the slope is not rapid. But that of Mount al-'Arsha, the highest in Hadthramút, is almost perpendicular. Leaving the ravine of 'Ubúl a further slight rise is made up to Makad-al-'Abíd: thence there is a descent into the narrow valley of Haráza, which one follows nearly up to al-'I's, a village situated at the foot of the plateau of Ghail bin Yúmain. After traversing this plateau a descent is made into the valley of al-Kauda:—

From	Ghail bin Yúmain to the valley of 'Adim ...	23	kilometres	N.W.
Do.	the point of junction of the valleys of 'Adim and Kauda to al-Ghuraf	24	do.	N.
Do.	al-Ghuraf to Táriba	11	do.	W.N.W.
Do.	do. to as-Suwairí	5	do.	N.
Do.	Táriba to Síwún	20	do.	W.
Do.	as-Suwairí to Terím by Husn-bin-Falúka or Haid Kásim: *vide* Journeys II[B] and VIII.			

The journey just mentioned in detail was taken as the basis for determining the distance from the great valley to the coast, being the only one in which, by reason of the ground passed over, I could give the distances and directions from stage to stage. As for the other journeys between the coast and the interior, it was impossible for me to do so much. Consequently I could only use them for testing approximately the respective positions of the places in the interior. I have given these places their position on the map by combining the journey, with which we have just been occupied, with others made in the plain, a region admitting of greater precision in distances than a path across mountains with its zigzags and inevitable windings.

B.

From	ash-Shihr to Tabála: *vide supra*, Voyage I[A].			
Do.	Tabála to the foot of Mount al-Fikra ...	80	kilometres	N.N.W.
Do.	the foot of Mount al-Fikra to Badthy ...	48	do.	N.N.W.
Do.	Badthy to Raidat al-Ma'árra... ...	15	do.	N.

Badthy and Raidat-al-Ma'árra are situated on the road between the hills Abdalla Gharíb and al-Ghuzz (*vide* Journey IX[B]). From Raidat-al-Ma'árra a pedestrian could reach the plateau of Hurw in two days' march. The position assigned to this plateau on the strength of Journeys I[A] and VIII is 90 kilometres N.E. from Raidat-al-Ma'árra: consequently the pedestrian has accomplished 45 kilometres per diem in a direct line in place of 48 to 54 kilometres which he might have done in the plain. In taking account of the difference, in a hilly country, even on a plateau, between the distance travelled and that in a direct line, it must be acknowledged that the average loss of 6 kilometres a day gives cause for no suspicion as to the correctness of my first data.

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[1] 'The *foot*' of the hill must not be taken in its full signification, but as a certain point whence begins the path leading to the summit. I make this remark once for all, as, in what follows, I shall often again use the word " foot " in the same acceptation.

[2] Situated on the plateau of the same name.

II.—Journeys from Síwún to Shabwa and Kabr Húd by the great valley:—

A.

From	Síwún to Shibám	26	kilometres	W.
Do.	Shibám to Hainan	59	do.	W.
Do.	Hainan to Súr	31	do.	W.
Do.	do. to Ku'údtha	13	do.	S.S.W.
Do.	Súr to the hills of Ath-Thukmain ...	23	do.	W.
Do.	the hills of Ath-Thukmain to 'Ukaibán[1] ...	15	do.	W.
Do.	'Ukaibán to Rukaibán	20	do.	W.
Do.	Rukaibán to the valley of Jábiya ...	12	do.	W.
Do.	the valley of Jábiya to Husn al-'Abar ...	38	do.	W.
Do.	Husn-al-'Abar to Shabwa	86	do.	S.S.W.

In going from Husn-al-'Abar to the west, one crosses in eight days' forced marches a sandy plain, entirely desert, where from time to time only the rain causes a few rare shrubs to sprout. Having crossed this desert we reach a high chain of mountains known under the name of Jibál-al-Kibla.

From Shabwa a foot traveller can go in a S.S.W. direction to Nusáb in three days. The distance, therefore, is from 144 to 162 kilometres. If we adopt the latter figure, Nusáb must be situated almost exactly at the spot where M. de Maltzan has put this town on the map at the end of his work cited above.[2] As observed in Journey 1[A], the point of departure of my geographical researches was ash-Shihr, while that of M. de Maltzan was Aden. It appears to me that the coincidence of the results, at which we have arrived as regards Nusáb, is a proof that both of us have been pretty well informed by our Arab informants.

Síwún and Ku'údtha are situated on the slope of the south mountain chain: Shibám 3 kilometres from the southern chain and 10 kilometres from the northern chain: Hainan, Súr, 'Ukaibán, Rukaibán and Husn al-'Abar on the slope or close to the northern chain of mountains.

B.

From	Síwún to Maryamih[3]	4	kilometres	E.
Do.	Maryamih to Táriba	16	do.	E.
Do.	Táriba to Haid Kásim	8	do.	E.N.E.
Do.	Haid Kásim to Terím	18	do.	N.N.E.[4]
Do.	Terím to al-Mushta...	20	do.	E.S.E.
Do.	do. to ar-Ramlih	3	do.	S.
Do.	Mushta to 'I'nát	4	do.	E.S.E.
Do.	'I'nát to Kasam	20	do.	S.E.
Do.	Kasam to al-Khún	6	do.	S.E.
Do.	al-Khún to 'Ism	20	do.	S.E.
Do.	'Ism to Fughma	25	do.	S.E.
Do.	Fughma to Kabr Húd	16	do.	S.S.E.

Táriba, 'I'nát and Kabr Húd are situated on the slope of the southern mountain chain: Terím, Kasam, 'Ism and Fughma on that of the northern. From Terím to al-Falúka, situated on the opposite slope, the distance is 8 kilometres, and between 'I'nát and the opposite village of al-Karya 4 kilometres. At Kabr-Húd the width of the valley is 3 kilometres and at Síwún 7. The village opposite Síwún is called Madúda. Táriba is situated at the mouth of the valley of the same name, which is 8 kilometres in length. The valley of Barhút falls into the great valley 23 kilometres above Kabr Húd. It has a mean width of 1 kilometre, and its length to Bír Barhút is 30 kilometres. The direction up to this point is S.S.W. A very narrow valley also falls into the grand valley at 'I'nát. This town fills up the whole opening. It was impossible to trace the bed of the river in the great valley everywhere with the same exactness as the distances. Nevertheless the general direction is shown by the situation of the hills and valleys.

III.—Journey from Kabr Húd to Saihút:—

I have been unable to meet any Arab who has done this journey personally: but I have spoken to many who have been at Kabr Húd or Saihút. They assured me that they had heard at those places that a messenger would accomplish

[1] Or 'Ukbán. I do not know whether 'Ukaibán and 'Ukbán are names for the same place, or for two places situated near each other.

[2] *Vide* note 4, p. 4.

[3] A very ancient town, formerly called Joban.

[4] That is to say, going by the valley. Although this is the ordinary route, it makes a great detour. *Vide infra*, Journey VI.

the distance between Kabr Húd and Saihút in 2½ days, while a caravan would do the same in 6½ days about. The spot which I have assigned on the map to Kabr Húd on the strength of Journeys I[A] and II is, across the valley, 200 kilometres from where, according to the English Admiralty chart, Saihút should be. This distance of 200 kilometres gives for the messenger 80 and for the caravan almost 31 kilometres a day,—that is, almost exactly what I have adopted at the commencement of this section as the ordinary day's journey for a messenger or caravan.

IV.—The valley of Daw'an and the adjacent ones :—

From Shibám to al-Katn... ...	... 34	kilometres	W.S.W.
Do. al-Katn to al-Ajlániyya ...	... 20	do.	W.S.W.
Do. al-Ajlániyya to Ku'údtha ...	... 10	do.	W.S.W.
Do. do. to Hainan ...	... 11	do.	N.W.
Do. do. to al-Mokhainík ...	... 6	do.	S.W.
Do. al-Mokhainík to Ku'údtha ...	... 7	do.	W.

Ku'údtha and al-Mokhainík are situated, one opposite the other, at the entrance of the valley of Daw'an, the northern part of which is better known under the name of the valley of al-Hajarain, as we have seen in the preceding section :—

From al-Mokhainík to Haura ...	... 9	kilometres	S.
Do. Haura to Sadba	... 3	do.	S.
Do. Sadba to Ku'údtha ...	... 14	do.	N.N.W.
Do. Sadba to al-Mashhad [1] ...	... 13	do.	S.
Do. al-Mashhad to al-Hajarain ...	... 8	do.	S.
Do. al-Hajarain to 'Arsama ...	... 22	do.	S.
Do. 'Arsama to Kaidún ...	... 6	do.	S.W.
Do. Kaidún to Budtha... ...	... 18	do.	S.
Do. Budtha to al-Khoraiba ...	... 22	do.	S.
Do. al-Khoraiba to ar-Robát ...	... 3	do.	N.E.
Do. ar-Robát to al-Kurain ...	... 14	do.	N.
Do. al-Kurain to Hidún ...	... 17	do.	N.
Do. Hidún to Kaidún	... 8	do.	N.N.W.
Do. 'Arsama to ad-Dúfa ...	... 7	do.	S.E.
Do. ad-Dúfa to Húfa	... 10	do.	S.E.

From Húfa to 'Arsama the valley is called Daw'an al-Aisar (the left), and from ar-Robát to 'Arsama Daw'an al-Aiman (the right). The one has a mean width of 1 kilometre, the other of 2, and after their junction the mean width is 3 kilometres. Al-Hajarain is situated on a rock of the same name which rises in the middle of the valley : the distance between this rock and the mountains on the right and left is only a kilometre at most. At its mouth the valley of al-'Ain is 8 kilometres wide. Higher up it becomes a little wider. The distance between Sadba and Kurub, situated at the bottom, is 54 kilometres :—

From Ku'údtha to al-Kára ...	... 3	kilometres	S.
Do. al-Kára to 'Andal ...	... 11	do.	S.
Do. 'Andal to Lahrúm ...	... 4	do.	S.
Do. Lahrúm to al-Horaidtha [2] ...	... 6	do.	S.S.E.
Do. al-Horaidtha to al-Hajarain ...	... 20	do.	S.E. [3]

The width of the valleys of 'Amd, Daw'an and al-'Ain united at Lahrúm is 12 kilometres :—

From Lahrúm to Jidfirih ...	... 30	kilometres	S.S.W.
Do. Jidfirih to 'Anak	... 4	do.	S.
Do. 'Anak to 'Amd	... 8	do.	S.
Do. 'Amd to al-Khirba ...	... 18	do.	S.S.W.
Do. al-Khirba to Robát bá-Kúbal...	... 7	do.	S.
Do. Robát bá-Kúbal to Hila bá-Solaib	... 6	do.	S.
Do. Hila bá-Solaib to al-Khámila [4]	... 5	do.	S.
Do. al-Khámila to Raidat-ad-dín [5]	... 38	do.	S.
Do. 'Amd to ash-Shub'a ...	... 14	do.	S.
Do. ash-Shub'a to ar-Radthhain [6]	... 6	do.	S.S.E.

[1] Situated at the foot of Mount al-Ghaiwar.
[2] Situated at the foot of Mount of Jahlán.
[3] That is, following the road by the valley : but it makes a great detour, as it is necessary to turn the flank of Mount Ghamdán-al-Wajída.
[4] The extreme point of the valley of 'Amd-al-Aíman (right).
[5] Situated on the plateau of the same name.
[6] The extreme point of the valley of 'Amd-al-Aisar (left).

At its mouth the valley of 'Amd is of a mean width of 5 kilometres, in the middle scarcely 3, and at the end 2 at most.

V.—Journey from Ku'údtha to the valley of 'Irmá:—

From Ku'údtha to Rahtán ...	... 15 kilometres		W.N.W.
Do. Rahtán to Mount al-Káima ...	... 8	do.	N.W.
Do. Mount al-Káima to Súr ...	... 11	do.	N.W.
Do. Súr to the valley of Rakhyá ...	... 52	do.	S.S.W.
Do. the valley of Rakhyá to the valley of ad-Duhr	... 30	do.	W.S.W.
Do. do. do. do. Husn-al-'Abar	...100	do.	W.N.W.
Do. the valley of ad-Duhr to the hills of ath-Thukmain	... 60	do.	N.N.E.
Do. do. do. the valley of 'Irmá.	40	do.	W.
Do. do. Rakhyá to Tahayyá	... 36	do.	N.E.
Do. Tahayyá to Ku'údtha ...	... 24	do.	N.E.[1]

The valley of Rakhyá to Shahwah is 75 kilometres in length, running S. The valley of ad-Duhr is 50 kilometres long, running S. and then S.E. The valley of 'Irmá is 36 kilometres long, running S. and then S.W.

These three valleys are very narrow: the mean width is, at the most, 3 kilometres.

VI.—Journey in the northern chain of mountains:—

The valley of Súr, at its mouth, is 4 kilometres wide. In going up it the direction is N.W:—

From Súr to Raidat-ál-Sai'ar ...	... 75 kilometres		N.W.

The valley of Hainan has a similar direction and width, with a length of 30 kilometres. It describes a curve.

The mountains on the north between Hainan and Husn-al-'Abar bear the general name of Jibál-al-Awtár.

A little to the N.W. of Shibám there is among the mountains a large valley or rather a junction of several valleys known as the valleys of Sarr. The direction of these valleys, counting from the opening, seems to be N.W. At about 15 kilometres from the opening is situated Kabr Sálih, the tomb of the prophet Sálih. The next valley is called the valley of Na'ám. It has the same direction without being so large. Moreover, it has the same opening as the valley of Ji'aima, 6 kilometres broad at its commencement and 65 in length. Its direction is north, with a curve to the east.

From the point of junction of the valleys of Na'ám and Ji'aima to Jifil ...	... 16 kilometres		S.
Do. al-Jifil to Shibám ...	... 7	do.	N.W.

To the north of Terím is a mountain called al-Wotí. It is thence that the valley of 'Aidíd, 40 kilometres long, and the valley of al-Ghabrá, 50 kilometres long, descend into the great valley.

These two valleys have their respective mouths to right and left of Terím. They have a mean width of 2 kilometres, and the distance between their mouths is, at the most, 3 kilometres. The direction of the first, starting from Mount al-Wotí, is S.S.E.: the second describes a curve in the same direction. Entering the valley of 'Aidíd we have, on the right, 5 kilometres from Terím, on the slope of the mountain, the sacred tomb of the saint who is the ancestor of the family of 'Aidíd.[2]

From Mount al-Wotí descend again the valley of Thibí, falling into the

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[1] By the ordinary road in the valley. By foot-tracks across the mountains the distance in a straight line is only 16 kilometres.

[2] *Vide infra*, Chapter III.

great valley, a little below the town of that name, and the valley of Madar, which falls into the great valley near Búr :—

From Maryamih to Sha'b Ahmed ...	... 5	kilometres	E.
Do. Sha'b Ahmed to Búr ...	... 2½	do.	N.
Do. Búr to Salíla	... 2	do.	W.
Do. do. the valley of Madar ...	... 3	do.	N.E.
Do. Terím to Thibí	... 5	do.	S.W.
Do. Thibí to Husn-Mutahhar [1] ...	... 5	do.	S.W.
Do. Husn-Mutahhar to Haid Kásim	... 1	do.	S. [2]

The valley of al-Khún has its mouth quite close to the town of the same name. It is very narrow : half a kilometre has been mentioned to me as its mean width. The direction is towards the north, and its length is estimated at more than 75 kilometres. The country to the north of the plateau of Sai'ar, and of all the valleys mentioned in this journey, is called Nejd. Here Hadthramút ends. The eastern part of Nejd, *i. e.* between the Mount al-Wotí and the extreme point of the valley of al-Khún, is known specially under the name of Jibá. Nejd is the beginning of the great desert of Central Arabia.

VII.—Journey into the valleys of Shihúh, bin 'Alí and Manwab :—

The width of the first valley is 3, that of the second at its commencement 4 kilometres, and 7 kilometres on an average in the interior. The third is 5 kilometres broad at the mouth and about 6 in the interior :—

From Síwún to Husn-'Arkúb [3] ...	... 9	kilometres	S.
Do. do. to the foot of Mount Jithma	... 3	do.	S.E.
Do. do. to Tirís	... 4	do.	W.
Do. Tirís to al-Ghurfa ...	... 5	do.	W.
Do. al-Ghurfa to Jifil	... 11	do.	W.S.W.
Do. Jifil to Husn-al-Ká' [4] ...	... 70	do.	S.
Do. do. to al-Hazm	... 6	do.	N.W.
Do. al-Hazm to Shibám ...	... 3	do.	N.
Do. Shibám to Khal' Ráshid ...	... 4	do.	E.S.E.
Do. Khal' Ráshid to Jifil ...	... 3	do.	S.S.E.
Do. do. do. to al-Háwí ...	... 1	do.	N.
Do. do. do. to Dhi-Sabah ...	... 1½	do.	N.E.
Do. al-Hazm to Khamúr ...	... 8	do.	W.
Do. Khamúr to Khashámir ...	... 9	do.	W.
Do. Khashámir to al-Katn ...	... 16	do.	W.
Do. al-Katn to the valley of Manwab	... 10	do.	S.W.

The valley of Manwab is 45 kilometres in length.

VIII.—Journey in the valley of 'Adim and its tributaries :—

At al-Ghuraf the mouth is 8 kilometres wide. In the interior of the valley the width is extremely unequal, varying from 1 to 5 kilometres. The junction with the bed of the great valley takes place at Haid Kásim, on the road from Táriba to Terím :—

From Haid Kásim to as-Suwairí ...	... 3	kilometres	S.E.
Do. as-Suwairí to Husn bin Falúka	... 7	do.	N.E
Do. al-Ghuraf to Husn bin Thawbán	... 32	do.	S.
Do. Husn bin Thawbán to Tamrán	... 14	do.	S.S.W.
Do. Tamrán to Sáh	... 45	do.	S.W. [5]
Do. Sáh to the foot of Mount al-Ghuzz	... 45	do.	S.S.W.
Do. Sáh to Síwún [6]	... 60	do.	N.
Do. the foot of Mount al-Ghuzz to the foot of Mount Hasyún ...	... 16	do.	W.S.W.
Do. Husn bin Thawbán to the plateau of Hurw [7]	19	do.	S.E.

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[1] Situated, not in the valley, but on the mountains.

[2] The distances from Terim to Haid Kásim, here given, are in a straight line, by the mountain paths.

[3] Situated at the foot of Mount al-Jilda.

[4] Situated at the foot of Mount as-Sowaighira.

[5] That is, following the valley, which is exceedingly winding on this line.

[6] That is, in a straight line across the mountains.

[7] This plateau is situated beside the plateau of Ghail-bin-Yúmain, of which it forms, so to speak, the S.W. part.

IX.—Journeys from al-Mokalla into the interior :—

From al-Mokalla to al-Bakarain ...	...	5	kilometres	N.
Do. al-Bakarain to al-Harshiyyát...	...	5	do.	N.E.
Do. al-Harshiyyát to al-Basra ...	...	12	do.	N.N.W.
Do. al-Basra to Ghafít ...	...	16	do.	N.
Do. do. to at-Tokhm ...	...	10	bo.	E.N.E.
Do. Ghafít to the foot of Mount' Abdalla Gharíb	...	45	do.	N.
Do. do. to the foot of Mount Howaira	...	40	do.	N.W.
Do. the foot of Mount Howaira to that of Mount 'Abdalla Gharíb ...	...	33	do.	E.N.E.
Do. Ghafít to Ghail-bá-Wazír ...	...	16	do.	N.N.E.
Do. Ghail-bá-Waír to Sidda ...	...	24	do.	S.E.
Do. Sidda to Zaghfa... ...	...	16	do.	S.E.
Do. Zaghfa to ash-Shihr ...	...	12	do.	E.S.E.

B.

I do not possess data sufficient to enable me to give, from stage to stage, approximate number of kilometres between the foot of Mount 'Abdalla aríb and that of Mount al-Ghuzz.

But I am assured that this distance is traversed by an ordinary foot passenger 8 days, and that the general direction of the road is N. On the map the tance in a straight line from the foot of Mount 'Abdalla Gharíb to the foot of unt al-Ghuzz (*vide* Journeys I[A] and VIII) is 120 kilometres north, which gives kilometres a day. From what we have laid down at the beginning of the esent section, the foot traveller ought, in the plain, to do 48 to 54 kilometres lay. It follows that there is a daily average loss of 8 to 14 kilometres due to detours and zigzags of the mountains.[1]

C.

Similarly, it was impossible to give from stage to stage the approximate mber of kilometres between the extreme point of the valley of Daw'an and the t of Mount Howaira.* I have been obliged to limit myself to the assurance t the distance between ar-Robát and the foot of Mount Howaira is accomshed by a messenger in 2 days, that an ordinary foot traveller does it in 27 rs, and that the general direction is S. E. The distance which I have assigned the map as the place for the foot of Mount Howaira (*vide* the present rneys under A) and that of ar-Robát (Journeys I[A], II and IV) amounts to kilometres. Consequently the messenger must have accomplished 67½ metres per diem and the foot traveller 5 kilometres an hour. Supposing y had marched on the plain, the former would have done at least 80 kilotres per day and the latter 6 per hour, which gives a loss for the first of kilometres a day and for the second 1 kilometre an hour,—that is, 8 to 9 metres per diem, due to the mountainous nature of the ground.[2]

To conclude, I owe the reader a last proof of correctness—always in an approximate sense—of distances and directions, on the faith of which I have prepared map. M. le Sayyid 'Othmán bin 'Abdalla bin Yahya has assured me that the gest day of the year in the extreme north of Hadthramút lasts 13 hours and 4 nutes. This should correspond with a north latitude of 17° 46′ 31·5″, which is arly the exact latitude at which on my map Nejd commences. Seeing that the yyid has no idea of the calculation by which latitude is found, the longest day[3] ing given, and, what is more, that he knew nothing of the details or combinaons of my researches, I think the coincidence of his 13 hours 4 minutes with the sult which I have reached by quite another road, leaves scarcely any doubt as to e approximate correctness of this result.

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[1] The ascent of Mount 'Abdalla Gharíb in itself alone probably suffices to explain the difference. If, for example, on the day of ascent the traveller has not traversed a real distance of more than 12 kilometres, there remains for each of the other days exactly 54 kilometres.

[2] See preceding note. What I have said about the ascent of Mount 'Abdalla Gharíb applies, *mutatis mutandis*, to the ascent of Mount Howaira.

[3] The proof of which is that on his own map, published by M. de Goeje (*vide supra*, p. 3, 2nd note), he gives as the southern limit of Nejd a latitude of about 19°.

CHAPTER II.

Population and Government of Hadthramu't.

The population of Hadthramút [1] is composed of four distinct parts :–

1. The *Sayyid*.
2. The tribes.
3. The common people.
4. The slaves.

The *Sayyid* are descendants of Husain, the grandson of Mohammed. They bear the title of *habíb* (pl. *habáïb*) and their daughters that of *hobába*. The word *Sayyid* (pl. *Sáda*, fem. *Sharífa*) is only employed in an attributive sense not as a title. Thus we say, for example, " *Habíb* Ahmed", but not "Ahmed a Habíb" : it would be necessary to say " Ahmed is a *Sayyid*." Similarly, one says for example, " Welcome, *Habíb*," but the expression " I have received a visit not of three ordinary Arabs, but of three *Habíb*", would be faulty; it should be "of three *Sayyid*." As for the *Sheríf* (pl. *Ashráf*), that is, the descendants of Hasan, the other grandson of Mohammed, only a few not numerous families are found in Hadthramút, two of whom, that of al-Hasaní and that of Bárakwán or Bár-Rakwán, have representatives in the Indian Archipelago. However, these families do not bear the title of *Sheríf:* they are styled as if they were *Sayyid*.[2]

The *Sayyid* are very numerous in Hadthramút : they form an ecclesiastical nobility greatly respected, and have in consequence a great moral influence on the rest of the population. They are divided into families (*kabíla*), several of which have an hereditary chief bearing the title of *mansab*.[4] These *mansab* reside in the place where their family is most largely represented, or, at any rate, in the spot whence they derive their origin. Thus the family of bin-Yahya has its *mansab* at al-Ghuraf : the family of al-Mohdthár at al-Khoraiba : the family of Haddád at al-Háwí : the family of 'A'kil bin Sálim at al-Karya : the family of Jifrí at Dhi-Sabah : the family of al-Habshí at Khal' Ráshid : and the family of Ismá'íl at Táriba. The family of 'al-Aidarús has 5 *mansab* who reside respectively at al-Hazm, Búr, Salíla, Thibí and ar-Ramla : the family of *Shaikh* Abúbakr has two, both residing at 'I'nát; and that of al-'Attás has likewise two residing respectively at al-Mashhad and at al-Horaidtha. All these *mansab* are recognized as spiritual chiefs by the tribes around : they may be further considered as lords of the localities in which they reside. Only, to properly understand the position of the *mansab*, it is of importance to recollect that the *Sayyid* do not carry arms, and their *mansab* in consequence have no means of enforcing their orders should any one refuse to obey them. Just as the *Sayyid* in general preserve their influence over the rest of the population only by the respect they inspire by reason of their origin, so the authority of the *mansab* over the members of their family and the tribes of which they are spiritual chiefs, is purely moral. The result is that it sometimes leaves much to be desired. Only at al-Hazm and Búr do the *mansab* of the family of al-Aidarús appear to have a more real authority. As for the *mansab* of the family of *Shaikh* Abúbakr, they occupy in this respect an exceptional position, this family being the only one of the *Sayyid* which carries arms. It is divided into two branches, that of Husain and that of Hámid. The *mansab* of the branch of Husain resides at 'I'nát, whilst that of the branch of Hámid is the recognized chief of the Bedouin tribe of the Mannáhíl. Moreover, all the *Sayyid* belonging to one and the same family do not live near their *mansab*. They are found dispersed in various localities, the number of which is the greater the more numerous is the family.

The tribes (*kabíla*, pl. *kabáïl*) are the most interesting part of the population of Hadthramút : they form in reality the ruling class, and all the adult men belonging thereto bear arms. They are ordinarily divided into families (*fak*

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[1] An inhabitant of Hadthramút is called in Arabic *Hadthramí* (pl. *Hadthárim*).

[2] The family of al-Hasaní is of Morocco origin. The origin of the family of Bárakwán uncertain.

[3] The word *sherif* is often used, in Hadthramút, as an adjective in the sense of "noble." It is added in this sense to the title of *Sayyid* : *'as-Sayyid ash-sherif*, "the noble Sayyid." This, however, has nothing to do with the use of the word *sherif* as a title.

[4] The title of *nakib* (*Cf.* Enger : *Maverdii Constitutiones Politicæ*, p. 164 *et seq.*) is not used in Hadthramút for the chiefs of the families of *Sayyid*.

ha, pl. *fakhâïdh*) separated, in their turn, into branches (*jamâ'a*). Persons belonging to the tribes are called *kabîlî* (pl. *kabâïl*): if it is desired to indicate the entire tribe or family, the following words are put before the name: *banú*, "sons", *âl* "people", or "*bait*" "house": or even the word is put in the plural. Thus we speak of the Banú Dthanna, A'l-Kathír, Bait Kinda, 'Uwámir (pl. of A'mirí), &c. It need scarcely be said that the number of persons belonging to each tribe or each family differs greatly: there are families of 50, as also of 500 adults: there are even whole tribes which do not exceed in number a family of another tribe.

At the head of a tribe is found a chief called *mokaddam*: at the head of a family or branch another called *ábú*. These chiefs are the lords of the country. They live in fortified castles, where they maintain a small garrison recruited from the nearest members of their families and from their slaves. Thence they dominate the towns or villages in the neighbourhood. Thus the *mokaddam* of the Yáfi'í tribe is the lord of ash-Shihr: that of the tribe of al-'Amúdí, lord of Qúdtha: that of the tribes of Kathír, 'Uwámir, al-Jábir, Bájirai, the lord of Shibwún: that of the tribe of Nahd the lord of Ku'údtha, and that of the tribe of Qumaím, the lord of Kasam. Similarly, the *ábú* are lords of the towns of less importance or of the villages near their castles. Many of these towns and villages have scarcely any other inhabitants but the members of the family of which the *ábú* is chief: at any rate, these form the majority of the population. The greater part of the *ábú* are little better than chiefs of brigands (*harámí*, pl. *harámiya*): at the most, they might be compared with the petty feudal lords of the Middle Ages in Europe. The *mokaddams* of the large tribes have a somewhat higher social position: this does not prevent the nature of their authority being the same.

The *mokaddam* of a tribe composed of several families is at the same time the *ábú* of his own family, generally the most ancient and powerful in the tribe. In other words, the *ábú* of the family having the hegemony of the tribe is *mokaddam* of the whole tribe.

The authority of the chiefs over their tribe or family leaves in general much to be desired. Everything depends on the personality, braveness, riches, and relations of the chief. The members of his tribe or family are not his subjects: he is but the first among his peers. He is obeyed because it is their interest to do so, or because they believe him the strongest. The chief, on his side, understands too well that he can do nothing without the co-operation of the members of his tribe or family, and takes care not to trouble them with orders which he does not know in advance will meet with a good reception. In every case he must give up the idea of levying dues on the members of his tribe and family, and even of checking their plundering. They must rather be regarded as the associates of their chief. They follow him in war, recognizing him as their superior in time of peace, and they lend him assistance if it is a matter of rendering his authority respected by the country people: but their obedience goes no further. Many members of a tribe without being *ábú* or *mokaddam* have their castles just the same as their chiefs. The rest live either in the towns or villages around the castle-in-chief, or in houses built on the land adjacent to this castle and, as it were, under its protection.

The most powerful chief of Hadthramút is the *mokaddam* of the Yáfi'í tribe, who resides at ash-Shihr. He is called 'Awadth bin 'Umar al-Ka'ytí and is *emadár* or colonel in the Arab legion of the prince of Haidarábád, in British India. Even in Hadthramút this title is given to him by preference. Besides ash-Shihr he also possesses the towns of al-Mokalla, Ghail-bá-Wazír, al-Hajarain, Haura, al-Katn, and Shibám, the first of which, up to 1881, formed an independent principality under the Kasádí family. The chief of this latter family did not bear the title of *ábú*, but that of *nakíb*. The last chief who reigned over al-Mokalla was called 'Umar bin Saláh al-Kasádí. His father had pledged the town to the lord of ash-Shihr for a debt contracted of him: the payment not having been made at the term agreed on, the town was forcibly captured. The *nakíb* and all the members of the Kasádí family fled to Aden, whence they emigrated later on to Zanzibar.[1] The towns of al-Hajarain, Haura,

[1] An account of these events may be read, among others, in the Arabic newspaper al-Jawá'ib (noted *supra*, p. 3) of the 6th Safar 1299 (27th December 1881)

al-Katn, and Shibám are governed in the name of the *jemadár* by his brother who bears the title of lieutenant (*wakíl*).

In the interior of the country the most powerful lord is that of Síwún whose authority, moreover, is acknowledged at Terím, at al-Ghuraf, and Tirí He also has nominated his brother his lieutenant (*wakíl*) for a part of his te ritory,—that is, Terím and its vicinity. He is descended from the ancient kin of Hadthramút, and bears, with all the agnates of his family, the title of sultán Nevertheless when we speak of the "Sultán of Síwún" short, he alone intended. One branch of the family of the sultán in question, that of 'I Ambadr, formerly reigned at Shibám. It was driven out of that town by th Yáfi'í tribe, and constitutes, since then, the special guard of the sultán at Síwú The present sultán is called Mansúr bin Ghálib al-Kathírí. As a peculiarity o his government, it remains for me to mention that, with the exception of hi soldiers and those attached to his person, he has forbidden the members of h tribes to fix their domicile at Síwún or Terím, or even to enter therein, unl they deposit their guns and spears at the gates. Generally speaking, he appe disposed to protect the common people.

On the death of the chief of a tribe or family, the notables[2] of the tribe family and the most influential *Sayyid* of the locality meet to elect his successo This choice, however, is limited: the nearest agnate of the deceased has a certa right to the succession, provided he is capable of undertaking the functions chief. To tell the truth, the decision is confined to his capability.

In Hadthramút, tribes or families having no fixed residence and who, whil remaining generally in the same country, often change their abode to seek oth pastures for their flocks, are called Bedouins (*Badwí*, pl. *Badw*).[3] They have towns, at the best only small villages consisting of clay huts.[4] Some, eve have no habitations but the caves in the mountains, and live almost like savage The country which they occupy is generally unfit for regular agriculture. T Bedouins belong, in part, to tribes, some families of which have fixed abod Thus the families of Bedouins who occupy the mountains north of the valley bin-Ráshid belong to the Kathírí and 'Uwámir tribes: on the other hand, in th mountains north of al-Mokalla and ash-Shihr we find, for example, the tribes Humúm, the 'Akábira, &c., are entirely composed of Bedouins.

The chiefs of the Bedouins have no castles, and their authority in the tri or family is still more insignificant than that of the chiefs of tribes or famili having a fixed abode. It is the same with the authority of the chiefs of tri over the families of Bedouins belonging to their respective tribes. One cann count upon the assistance of these semi-barbarians, except when it is a case fighting and plunder.

The chiefs in Hadthramút nominally acknowledge the supremacy of t Sublime Porte. They profess to be its "protégés." However, there has nev been an incorporation of the country into the Ottoman Empire; and the Sub lime Porte has never thought of levying impositions in Hadthramút, sending it functionaries or troops there, nor exercising any other act of sovereignty there In the event of such, she would meet with a most determined resistance. Neve even has that power demanded assistance from the chiefs of Hadthramút in th internal and external wars she has had to sustain: but an instance has bee cited to me in which its arbitration had been invoked to settle a quarrel between two chiefs.

The country or common people are the free inhabitants of the towns and villages: they belong to no tribe, nor are they *Sayyid*, and do not bear arms On them falls all the authority of the lords. They are divided into:

(1) Merchants (*karwí*, pl. *karár*).
(2) Those who carry on a manual profession (*ahl-as-sanáí'*).
(3) Labourers (*ja'il*, pl. *ja'lá*).
(4) Domestic servants (*khuddám*, pl. *akhdám*).

[1] It seems that among some tribes, *e.g.* that of Nahd, the word *sultán* is besides used as simple prœnomen.

[2] Called *Ahl-al-hall wa al-'akd*.

[3] The plural *Bidwán* is little used.

[4] A village is generally called *karya*, but a village of Bedouins situated on the top of a rock or muntain bears the particular name of *raida*.

The merchants, the different manual trades, and the labourers form corporations, each having its statutes (*kánún*), which date, so it is said, from the time of the ancient king of Hadthramút, Badr Abú Towairak[1]. These statutes, partly reduced to writing, constitute a law complementary to that of the *Shari'a* or Mahomedan law. The trade usually descends from father to son: the law, however, permits the choice of another profession, and it is even a praiseworthy act to exercise none, and to devote oneself exclusively to the culture of the soul when one is disposed thereto. However, it is the exception for this to happen. Each trade corporation has its chief, elected for life and bearing the title of *ábú*. He represents the trade corps, and settles disputes arising among its members so far as they relate to the statutes or local customs (*'ádá* or *'urf*). If it is a matter of dispute on Mahomedan law, the decision rests with the *kádthí*. Thus, the bankruptcy of a merchant is pronounced by the *kádthí*, and not by the *ábú*. The election of a chief of a trade must be confirmed by the lord of the town or village.

As for domestic servants, they have no political organization: they follow the condition of their masters, and are regarded as making a part of the trade corps of these same. It is the same with the slaves (*'abd*, pl. *'abíd*, fem. *járiya*). Whatever is peculiar in the condition of one and the other, will be explained in Chapter IV, Section 3.

The common people form in Hadthramút, as in Europe in the Middle Ages, the section liable to be taxed at pleasure. The lord of a town or village requiring money makes a simple demand from his citizens without troubling himself about its assessment. If the amount is not paid in the time fixed by him, he orders some of his military men to go and search for it in the houses of the richest inhabitants. The doors are then forced according to need, and so much is taken as is considered of a value equal to the impost, together with a fair remuneration for the trouble of having to take it. The only restraint on the cupidity of the lords is their own interest,—that is, the fear of seeing the inhabitants emigrate. Besides, there must be brought into account the respect for the opinion of the *Sayyid*, whose moral influence weighs even with persons who make no great pretence to religion. The lords of ash-Shihr and Síwún are the only ones who dare to assess the *Sayyid*: everywhere else it is usual to exempt them from taxes.

Before finishing with the different portions of the population of Hadthramút it remains to mention a particular species of nobility bearing the title of *shaikh* (pl. *mashá'ikh*, fem. *shaikha*).[2] This title is borne as a personal distinction by all those who devote themselves to science: but, in addition, there are two tribes and some families of citizens who have a right to it as an hereditary title. The tribes in question are those of Baraik and al 'Amúdí. The latter bears it owing to the descent of the tribe from one of the most venerated sages of Hadthramút, Ahmed bin 'Í'sâ, surnamed 'Amúd-ad-dín. The origin of the title in the tribe of Baraik is unknown to me. The citizen families who bear the title of *shaikh* are those of Bá-fadthl,[3] Bá-homaid, Bá-rajá, Bá-harmí, Bá-wazír, Bá-sho'aib, Bá-mozáhim, Bá-'abbád, bin Khatíb, and az-Zabda.[4] The families of Bá-homaid and Bá-rajá are descended from the *Ansár* (pl. of *Násir*), *i. e.* inhabitants of Medína, who were first to espouse the cause of Islamism: the family of Bá-fadthl is descended from a celebrated jurist and theologian: the origin of the rest seems uncertain. This nobility is, however, purely honorary: it confers no prerogative, and the individuals who belong to it are not distinguished in any way from the other members of a tribe, nor from other citizens. It would be, above all, a grave mistake to suppose that they are tribes or families of learned men: if there be *savants* among them, it is a purely accidental matter. It remains to be added that two of the families in question, that of Bá-wazír and that of Bá-mozáhim, have *mansab* or chiefs like the families of the *Sayyid* mentioned higher up.[5] That

[1] *Vide* following chapter.

[2] The use of the word *shaikh* for "chief" is unknown in Hadthramút. On the other hand, this word is still employed as a simple prœnomen, and it is the same with the feminine *shaikha*. Compare what has been said *supra*, p. 16, note, on the subject of the word *sultán*.

[3] A branch of this family is that of bin Kádthí.

[4] Plural of az-Zabídí.

[5] *Vide* p. 14.

of the family of Bá-wazír resides at al-Bátina[1] and that of the family of Bá-mozáhim at Burúm. Each is acknowledged as chief of his residence by the tribes of the neighbourhood.

The total number of the population of Hadthramút is very uncertain. According to the account in the newspaper al-Jawáïb, quoted *suprá*,[2] Terím would number about 25,000 and Síwún 80,000. Among other places, the same account gives Shibám with 6,000, 'I'nát with 5,000, and al-Ghurfa with 3,000. My informants, however, give much smaller figures. The population of Síwún does not seem to exceed 15,000, while that of Terím is estimated at 10,000, Shibám 2,000, al-Ghurfa 1,500, and 'I'nát 1,000. Mr. Bábahír, who, by the nature of his duties has necessarily some skill in estimating the population of a town or country, considers that the whole population of Hadthramút cannot exceed 1,50,000 souls. He gives his estimate as follows :—

From Shabwa to Shibám, including the valleys of 'Irmá, ad-Duhr, and Rakhya	20,000
The valleys of 'Amd, Daw'an and al 'Ain	25,000
From Shibám to Terím	50,000
From Terím to Saihút	6,000
From the north of the great valley to the desert	15,000
From the south of the great valley to the sea	16,000
Ash-Shihr and its neighbourhood	12,000
Al-Mokalla and its neighbourhood	*6,000*
Total ...	1,50,000

When it is recollected that the greater part of the country is unfit for agriculture, this figure appears to me to constitute a sufficiently dense population. At any rate, it is a more probable figure than the data given by the newspaper al-Jawáïb, according to which the fifteen principal places in the great valley alone give a total of about 1,26,000 inhabitants.

In ancient times Terím was the largest town of Hadthramút, not only in number of inhabitants, but in trade, industry and intellectual culture. In our days, however, Terím is excelled by Síwún in every respect. There many houses are uninhabited, and whole streets have a deserted look. A great number of mosques are seen which are no longer visited, and are falling into ruins. The decadence of Terím would date from about half a century back, and may have been caused by the continual wars among the tribes in its vicinity.

I have mentioned above that the influence of the *Sayyid* is a powerful curb upon the oppression of the citizens by their lords.[3] It may be added that it is due to this influence that Hadthramút has a pretty independent magistracy. For it is to be understood that the *Sayyid* have the greatest interest in the Mahomedan law remaining in honour, inasmuch as that and religion are one, and the decadence of the latter would inevitably bring about the loss of superstitious respect which the people have for them as descendants of the daughter of the Prophet. In the towns of some importance we find *kádthís* who have deputies in the country. The *kádthís* are nominated by the lords, who, however, are accustomed to consult the *Sayyid* beforehand, as well as noted sages, before fixing on their choice. The deputies are nominated by the *kádthís* themselves.

The *kádthís* have civil and criminal jurisdiction. They take as the basis of their decisions the works of jurists of the Sháfi'í sect which are also acknowledged in the Indian Archipelago as authorities in matters of law—that is to say, in the first place, the Minháj-at-Tálibín of Nawawí and the two commentaries on this work, the Tuhfat-al-Muhtáj and the Nihávat-al-Muhtáj. The judgments (*fasíla*) must be reduced to writing and provided with the signature (*sahíh*) and seal (*muhr*) of the *kádthí* who has given them : but they cannot be executed without the authority of the lord. It is only in very exceptional cases that the latter, in order to impede the administration of justice, makes use of his power to refuse sanction. If it concerned an influential *kádthí*, for instance a revered *Sayyid*, such an act might cost him his position of chief. As to the deputies of

[1] A little village in the valley of al-'Ain. [2] *Vide* p. 3. [3] *Vide* p. 17.

kádthí, their duty is confined to marriages and other acts relating to family ts. They are consequently called *kadthí-al-'ukúd*. The character of the ctions of these deputy judges is explained by the fact that the members of a e, *i.e.*, the great majority of the country inhabitants, seldom have recourse to judge in what relates to their other affairs. Differences between persons ertaining to the same family are settled by the *ábú*, unless the injured party ains justice by his private authority. Differences between persons not nging to the same family, or between entire families, are settled by the *addam*. Should the latter fail to reconcile the parties, justice is done rding to the law of might; and should blood be spilt, generally a blood-feud ng duration arises. Instances have been quoted to me of blood-feuds of twenty irty years for utterly puerile reasons. Should the blood-feud begin between families of the same tribe, it remains limited to the families concerned: but ld the feud spring up between families belonging to different tribes, it d implicate the whole tribes, and assume almost the proportions of a war. s, a difference between a member of the family of Tálib and one of al-Fás cessarily limited to those two families: but a difference between a member e family of Tálib and a member of that of 'Ibdát might give rise to a blood- between all the families belonging to the tribe of 'Umar bin Kathír on the side and those belonging to the tribe of 'A'mir bin Kathír on the other. t, a difference between a member of the family of Tálib and a member of family of Khamís may lead to a blood-feud between the whole of the tribes Kathír and 'Uwámir, whilst finally a difference between a member of the ly of Tálib and a member of the family of Robák may occasion a war be- en all the descendants of Shanfarí-al-Hamdání and those of Yáfi'í bin Himyar. the explanation of these examples I refer the reader to the list of tribes in next chapter.

In some tribes, the chief even remains a stranger to the decision of the erences. This business is deputed to a special judge having the title of *am*, who decides, not according to Mahomedan law, but customary law. reover, among the tribes there are not only customs which serve as supple- nt to the Mahomedan law, as is the case among the citizens:[1] but there t among them some customs in exact opposition thereto. It need not be d that neither the *kádthí* nor his deputy can accept these customs as estab- hing any rights. Thus, it is a recognized custom that women are excluded m inheriting immoveables called *mathwâ*,[2] and the weapons of the deceased. se goods ought to fall to the agnates, and it is only to them that they can alienated *inter vivos*. As the chief wealth of the tribes consists exactly in moveables of this kind and precious weapons, the heirs female and their cendants male obtain scarcely anything. Besides, members of one tribe not buy immoveables situated in the territory of another tribe, or even in the ritory of another family of their own tribe. A third remarkable custom is right of the paternal cousin to insist on his paternal female cousin being en to him in marriage, unless she have become the wife of another. These toms appear to be pretty numerous. But a deep examination and detailed cription of these would exceed the limits of this work, not to speak of the essity of going to the country itself if special researches on the subject were be made. I had no other intention, in quoting a few examples, but to bring the character of the customs in question.

As for the Bedouins, there exists no administration of justice among them thy of the name. They have certain customs which they respect no more n the authority of their chiefs: interest or a consciousness of their weakness their sole guide.

I have already said that the burden of taxes falls almost exclusively on the zens. Let me add that the personal tax is called *daf'a*, and sometimes ounts to 30 to 40 per cent. of the revenue. Besides, in the towns are entrance es *(mijbá)* of very variable amount, but always excessive. Lastly, the follow- g may be regarded as taxes: the *siyára* or obligation to pay a remuneration one's person and goods when traversing the territory of a tribe; the *ribá'* or

[1] See above, p. 17.

[2] Immoveables that must remain in the family are called *mathwâ*.

payment for the safety of one's country lands; and the *shiráha* or tithe. Of these obligations we shall speak more fully in the 4th Chapter, Section 5.

The army of the chiefs consists generally of the members of their tribes families only, who all know the handling of weapons. These, for the most p never leave their houses, unless armed from head to foot. It is the same w their slaves. However, besides these irregular bands, some of the chiefs hav species of guard a little more disciplined, and a small body of armed sla Thus the *Jemadár* of ash-Shihr has an indifferent regular army of about 5, men, of whom 1,500 are slaves. This army is garrisoned in the different to which acknowledge his authority. All his free regular troops belong to tribe, as well as his irregular troops: the only thing is that the former are lod and fed at his expense, and receive a small salary. The Sultán of Síwún about 1,000 armed slaves: but, beyond the guard I have mentioned,[1] he has regular free troops.

The weapons used in Hadthramút are long flint[2] muskets (*bandúk*), sp (*rumh*), swords (*nímcha*), daggers (*jambiya*) and pistols (*tabanja*). Revolvers or 4 chambers (*ábú sitta* or *ábú arba'a*) begin, in these days, to have a cer popularity.[3] The walls of ash-Shihr are provided with guns in position, w the Sultán of Síwún possesses two or three small field pieces. The latter taken into his service somé gunners who have served in the Turkish army. Th is no cavalry in Hadthramút. The fighting is always on foot. The Sultán Síwún and the *Jemadár* of ash-Shihr have each for their troops a standard of (*bairak*). It is the same with the *mansab* of the families of al-Aidarús and *Shaikh* A'bú Bakr.[4] The other chiefs of Hadthramút appear to have none.

An administration, properly so called, does not exist. The lords of to and villages do not trouble themselves at all about what in Europe is consider the duty of a government. Education, police, and public works are left to priv initiative, whence it results that the two latter are almost entirely wanti Education alone flourishes, especially among the *Sayyid* and citizens. I sh speak more fully thereof in Chapter IV, Section 7.

CHAPTER III.

Origin and Present Division of the Inhabitants of Hadthramu't.

With the exception of the *Sayyid*, who as descendants of 'Alí, son-in-law the Prophet, belong to the race of Ismá'íl, son of Abraham, and a few families citizens and the slaves, all the inhabitants of Hadthramút claim descent fr Ya'rab bin Kahtán bin Húd.[5] They belong, in consequence, to the race Southern Arabia, and are called al-'Arab al-'Ariba or "true Arabs," in opposit to the 'Arab al-Muta 'arriba or descendants of Ismá'íl, *i. e.*, the race of North Arabia. In consequence of the slight contact which Hadthramút has had wi foreigners, the inhabitants of the country are undoubtedly a very pure ra This is obvious at the outset when we find ourselves in an Arab colony of t Indian Archipelago. We see there, at each step, remarkably pronounced type

As for the genealogy between Ya'rab and the stocks of the tribes or exis ing families, the remembrance thereof is entirely blotted out. All that is know now is a legendary individual called Hadthramút:[7] but there are no precise ide about him. All that is related of him bears the mark of being forged in mode times to explain his name by the two Arabic words *hadthar* and *maut*. It seem that among the tribes and citizens, written genealogical trees are very rare: b

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[1] *Vide supra*, p. 16

[2] It is only in recent times that percussion muskets and breech-loading guns have begun to introduced into Hadthramút. At all events, they are still extremely rare there, and are not much the taste of the members of tribes, who declare they can shoot as far with their matchlocks. Th speak of a range of a kilometre as an ordinary thing.

[3] The bow (*mantab*) as a weapon of war has been out of use from time immemorial. It is no become a plaything for children.

[4] *Vide supra*, p. 14 *et seq.*

[5] For the tomb of Húd, *vide supra*, p. 6.

[6] Compare the description of M. de Maltzan Op. Cit. p. 23 *et seq.* The vivacity of the inhabi ants of Hadthramút has struck me no less than that author.

[7] V. M. Wüstenfeld: Genealogische Tabellen, Table No. 3.

this does not prevent them all from making much of their descent. Besides, his prœnomen (*ism*), each bears the name of his father and that of his family or tribe (*nasab*), *e. g.* Mohammed bin Ahmed[1] al-Haddád, although, in daily life, persons are only usually indicated by their prœnomen, or, at most, by their prœnomen and the name of their father. The greater part of the Arabs of Hadthramút know their ancestors for at least five or six generations. Liberated slaves adopt the name of the tribe or family of their master, but without adding thereto the hereditary titles of *Sayyid* or *Shaikh*.[2] However, as we shall see in the following chapter, the slaves can only have had the smallest influence on the purity of the race of Hadthramút.

The citizens are divided into families, the same as the *Sayyid* and members of tribes. We have mentioned some of these families in the preceding chapter,[3] where we have seen that two among them, those of Bá-homaid and Bá-rajá, specially, claim to be natives of Medina. Consequently those families do not belong to the blood of Ya'rab, any more than the descendants of the persons who settled in Hadthramút with *Sayyid* Ahmed bin 'Isâ, of whom we shall speak more fully presently. These persons were natives of Mesopotamia, and their descendants now form 80 families, of whom I will only here mention those of Bá-bahír, Bá-Saláma, Bá-Hashwán, Bá-Ziyád, Bá-Sharahíl, and bin 'Othmán, as the best known in the Indian Archipelago.

The citizen families of Hadthramút are sometimes very numerous, and could form veritable tribes if they had chiefs and carried arms. For want of these two conditions they exercise no political influence, and are, moreover, dispersed in the towns and villages under the domination of different lords. One of the most numerous families in the valley of Kasr and the adjacent valleys, and many representatives of which are to be found in the Indian Archipelago, is that of bin Sunkar or, as it is called in Arabic in the plural, as-Sanákira. The families of the *Sayyid*, likewise living in different places, afford greater interest by far, not only on account of their political influence and organization, but further because their descent is one of the best ascertained. In these families there are nearly always genealogical trees: the members, even those established in the Indian Archipelago and those occupying a somewhat elevated social position, take care to have the births and deaths occurring in their house noted by their *mansab* in Hadthramút. Above all, the family of *Shaikh* A'bú-bakr appears to attach great importance to its genealogy, and that of the *Sayyid* in general. At least, I have been shown in the houses of many members of this family genealogical trees copied from the original existing in Hadthramút, and continued with the greatest care.

The founder of the *Sayyid* of Hadthramút is a certain Ahmed bin I'sâ surnamed al-Mohájir,[4] who, according to tradition, established himself in the country about ten centuries ago. He was a native of Bassora, and brought with him the forefathers of the 80 families of whom I have just spoken. I do not think it would be sufficiently interesting to relate the legends as to the causes of this immigration, and the less so that these legends appear to me to be all of modern origin.

The genealogy of the *Sayyid* Ahmed is as follows:—bin-'I'sá bin Mohammed an-Nakíb bin 'Alí al-Oraidthí bin Ja'far as-Sádik bin Mohammed al-Bákir bin 'Alí Zain al-'Abidín bin al-Husain.[5] To distinguish themselves from other *Sayyid*, those of Hadthramút call themselves descendants of 'Alawí,[6]

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[1] It appears that in some places the word *bin* is curtailed. "Mohammed Ahmed" is said for "Mohammed bin Ahmed." Compare Spitta Bey: Grammatik des Arabischen Vulgär—Dialectes von Aegypten, p. 256. In the valley of Daw'an "Mahommed bá Ahmed" is usually employed for "Mahommed bin Ahmed."

[2] As for the Arabs who are not natives of Hadthramút, if they establish themselves in the Indian Archipelago, and have no family name, they make one from the name of their country or town of birth. Thus we find in the Indian Archipelago the family names of al-Baghdádí, al-Maghrabí, al-Maskatí, &c. With regard to this latter name, we may remark, by the way, that it is spoken and written in Hadthramút مسكت and not مسقط.

[3] *Vide supra*, p. 17.

[4] Not to be confounded with Ahmed bin 'I'sá surnamed 'Amúd-ad-dín. *Vide supra*, p. 17.

[5] Compare this genealogy with that given by M. Wüstenfeld Op. Cit., Table Y.

[6] Al-'Alawíyin.

grandson of Ahmed bin 'I'sá. Seven generations after Ahmed bin 'I'sá the genealogical tree of the *Sayyid* branches off with the two sons of Mohammed surnamed Sáhib-ar-Robát. After this first division we see the genealogical tree of the *Sayyid* divide itself more and more into separate families. I will give the names of these families, so far as they exist in our days, and their descent is generally acknowledged as authentic :—

Ál-as-Sakkáf.
—'Akíl.
—al-'Aidarús.
—Moshayyakh.
—Taha.
—as-Sáfí.
—bá-'Umar.
—Munawwar.
—Shiháb-ud-dín.[1]
—al-Hádí.
—al-Mashhúr.
—az-Záhir.
—as-Sulaibiyya.
—bin-Kitbán.
—al-Musáwá.
—al-Baití.[2]
—Isma 'íl.
—Maknún.[3]
—bin-Baráhím.
—ba-Shumailih.
—Tawíl.
—'Akíl bin Sálih.
—al-'Attás.
—ash-Shaikh-Búbakr.[4]
—al-Haddár.
—bu-Fotaim.
—Maulá-ad-Dawíla.
—Mukaibil.
—Maulá Khílih.
—bin-Sahl.[5]
—bin-Yahyá.[6]
—bá-'Abúd.[7]
—al-Hindwán.
—al-Muhajjab.
—'Abd-al-Malik.
—Háshim.[8]
—Simait.
—Nidhir.
—Táhir.
—Husain-al-Kára.

Ál-al-Haddád.
—bá-Fakíh.
—bá-Faraj.
—bá-Surra.
—al-Hodailí.
—'Aidíd.
—Jonaid.[9]
—ash-Shiblí.
—Burúm.
—al-Monaffir.
—Hámid.[10]
—Mutahhar.
—Midhar.
—Marzak.
—Mudíhíj.
—ábú-Nomai.
—Fad 'ak.
—Khirid.
—bá-Baraik.
—Khinaimán.
—bá-Husain.
—bá-'Alí.
—al-Hút.
—al-Ghaidtha.
—al-Hámil.
—al-Bár.
—al-Káf.
—bá-Rakba.
—al-Jifrí[11]
—al-Bídth.
—bil-Fakih.
—al-Kadrí.
—Sirí.
—bá-Harún.
—al-Habshí.
—ash-Shátirí.
—ash-Shanbal.
—básh-Shaibán.
—Jamal-al-lail.
—al-Mihdthár.

Among these families there are some which at this day no longer exist in Hadthramút, but that does not mean they are extinct. Thus the family of 'Abd-al-Malik still exists in British India under the name of Al Athamat Khán. In the same way that of Básh-Shaibán exists in the island of Java, and that of al-Kadrí at Pontianak. The family names of the *Sayyid* are those of their respective families themselves, without of course adding thereto the word *ál*, *e.g.* Mohammed bin Ahmed as-Sakkáf, M. bin A. Bá'akíl, &c. It is only the members of the family of *Shaikh* A'búbakr who add the word *bin* to form their family name and call themselves, *e.g.* Mohammed bin Ahmed bin ash-Shaikh Ábúbakr.

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[1] Usually called by abbreviation A'l bin Shiháb.
[2] There are two different families bearing this name.
[3] There are two different families of this name.
[4] This family is divided into two branches, the A'l-Husain and the A'l-Hámid.
[5] There are 2 families bearing this name.
[6] One branch of this family is styled A'l bin 'Akil bin Yahyá.
[7] There are 3 families bearing this name.
[8] There are 2 different families of this name.
[9] There are 2 different families of this name.
[10] Not to be confounded with A'l Hámid mentioned in note 4, *supra*.
[11] A branch of this family is called Ál-al-Bahr.

The tribes of Hadthramút, commencing from the west, are:—

I. The descendants of Baraik (al-Baraikí)[1] divided into two families:—

(1) Ál bin Baraik (bin Baraik).

(2) An-Nabáhín (bin Nabhán).

This is a tribe of Bedouins in the neighbourhood of Shabwa.[2] A part, however, of the family of bin Baraik is established at ash-Shihr.

II.—Ál 'Amr (al-'Amrí), Bedouins in the valleys of 'Irmá and ad-Duhr.

III.—Bait Kinda, or the descendants of Aswad-al-Kindí. These are Bedouins divided into two tribes:—

(1) Ál Sai'ar (bin Sai'ar) residing on the plateau of the same name and the neighbouring hills.

(2) Ál Mahfúdth (bin Mahfúdth). This tribe formerly occupied the town of al-Hajarain: but is at present scattered in the adjoining mountains.

IV.—A'l-al-Kurab, (bin al-Kurab), a Bedouin tribe in the vicinity of Rukaibán and further west.

V.—An-Nahd (an-Nahdí). This tribe dwells in the lower part of the valley of Rakhyá, and in the great valley as far as Ku'údtha and Hainan. It numbers among it the following families:—

(1) Al-Hukmán (al-Hukmání).
(2) A'l-Radthwán (ar-Radthwání).
(3) A'l-Moníf.
(4) „ Thábit (bin Thábit).
(5) „ Shahbal or ash-Shahábila (ash-Shahbalí).
(6) „ Hatrash (bin Hatrash).
(7) „ Howail (bin Howail).
(8) „ Kulaib (bin Kulaib).
(9) „ Bal'alá (Bal'alá).
(10) Several Bedouin families in the hills.

The chief of the family of the Hukmán is likewise chief of the entire tribe: he resides at Ku'údtha.

VI.—Ál Billaith (al-Ballaithí).

VII.—Ál Haidara (bin Haidara).

These two Bedouin tribes together occupy the upper part of the valley of Rakhyá.

VIII.—Ál Jáda (al-Jo'aidí) a tribe composed of the following families:—

(1) Ál Shamlán (bin Shamlán).
(2) — bin Marta' (bin Marta').
(3) — bin Hailábí (bin Hailábí).
(4) — bin Homaid (bin Homaid).
(5) — bin Sokair (bin Sokair).
(6) — Táhir bin Rájih (bin Táhirbin Rájih).
(7) — al Ma'dí (bin al Ma'di).
(8) — Halábí (bin Halábí).

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[1] The names placed between the brackets are the family names. If nothing has been added to the name of a tribe or family, it is not employed as a personal family name. The names of tribes and families are combined, so that the names of members of tribes are sometimes rather long. More often, however, the one or the other is used, and this is always the case in daily conversation. Use alone will teach which name should then be made use of. But, if we express both names, the family name should precede that of the tribe, *e.g.*, Mohammed bin Ahmed bin Nabhán-al-Baraikí. For the tribe of Baraik, *vide supra*, p. 17.

[2] I only mention the localities in which the different tribes are most largely represented. Many of these also have members established elsewhere on the territory of other tribes. This is especially the case with the tribes in the valley of Daw'an and in other parts of Hadthramut to the west and north-west of that valley.

This tribe occupies the valley of 'Amd, and is almost entirely composed of Bedouins. The chief of the family of bin Shamlán is at the same time chief of the tribe.

IX.—Ál-'Amúdí (al-'Amúdí) or Banú 'Isâ[1] in the valley of Daw'an and on the plateau of Raidat-ad-Dín. It is composed of these families:—

(1) Ál Mutahhar (bin Mutahhar).
(2) — Mohammed bin Sa'íd (bin Mohammed bin Sa'íd).
(3) — Áhmed bin Mohammed (bin Ahmed bin Mohammed).
(4) al-Baghabara (al-Baghabarí).
(5) Ál as-Saklú' (as-Saklú'í).
(6) — ash-Shaikh 'Umar al-Monassab (bin ash-Shaikh 'Umar al-Monassab).
(7) — Bátauk (bin Tauk).
(8) — Bádáhía (bin Dáhía).
(9) — Bá-abd-al-Kádir (bin 'Abd al-Kádir).
(10) — Bá-ahmed (bin Áhmed).
(11) — at-Tayyár (at-Tayyárí).
(12) — Bárobaid (ar-Robaidí).
(13) — al-Fakíh (bin al-Fakíh).
(14) — Bá Jum'a (al-Jum'aí).
(15) — Bá Samad (bin Samad).
(16) — al-Kasah (bál-aksah).
(17) — As-Suk'án (Bál Aska').
(18) — Bátawíl (bin Tawíl).
(19) — BáSakr (bin Sakr).
(20) — Ábúbákr (bin Ábúbakr).
(21) — Bámúsâ (bin Músâ).
(22) — Báyásín (al-Yásíní or bin Yásín).

The chief of the family of Mutahhar is at the same time chief of the entire tribe: he resides at Budtha.

X.—Adh-Dhayábina (adh-Dhaibání).

XI.—Ál bin Sa'd (as-Sa'dí).

Tribes X and XI inhabit the valley of al-'Ain and the hills around it. These tribes consist of Bedouins only.

XII.—Ál Yáfi' (al-Yáfi'í) or the descendants of Yáfi' bin Himyar. This tribe occupies, as we have seen in the preceding chapter, all the coast and, in the interior, the towns of al-Hajarain, Haura, al-Katn, and Shibám. It is sub-divided into—

A. Ál-adth-Dthobbai (adth-Dthobbayyí) comprising the families of:—

(1) Banú Bakr (al-Bakrí).
(2) Ál-Mosillí (bin Mosillí).
(3) Ash-Sharaf (ash-Sharafí).
(4) Al-bal'Afíf (bin bal'Afíf).
(5) —Siyal (as-Sailí).
(6) —Kasád (al-Kasádí).
(7) Ash-Shanádthira (ash-Shandthúrí).
(8) Al-Jaháwisha (al-Jahwáshí).

B. Al Lab'ús (al-Bu'sí) comprising the families of:—

(1) Ál Gharáma (bin Gharáma).
(2) Az-Zaghálita (az-Zaghlátí).
(3) Ál Homám (bin Homám).
(4) — Mattásh (bin Mattásh).

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[1] *Vide supra*, p. 17.

C. Ál-al-Mústâ (al-Mústí) comprising the families of:—

(1) Ál Ka'ta (al-Ka'ytí).
(2) — Robák (ar-Robákí).
(3) — 'Alí al-Háj (bin 'Alí-al-Háj).
(4) — al-Hadd (al-Haddí).
(5) al-Jaháwira (al-Jahwarí).
(6) Al-Yazíd (al-Yazídí).
(7) — 'Alí Jábir (bin 'Alí Jábir).
(8) — Batát (al-Batátí).

The family of Kasád some years ago emigrated into Africa,[1] whilst that of Shanádthira dwells separate from the others in the valley of al-Haráza and the surrounding mountains. It is a Bedouin family. The chief of the family of the Ka'ta is chief of the whole tribe of Yáfi.'[2]

XIII.—The descendants of Saibán, a great Bedouin tribe, subdivided into several tribes, of which these have been mentioned to me as the principal:—

(1) Ál Saibán (as-Saibání) living to the north and north-west of Jebel Howaíra.
(2) al-'Akábira (al-'Akbarí) to the south and south-west of the same mountain.
(3) al-'Awábitha (al-'Awbathání) to the south-east of the valley of Daw'an.
(4) Ál bá-Hasan (al-Bahsaní) in the valley of Jirba and the surrounding mountains.

XIV.—Al-Humúm (al-Humúmí), a Bedouin tribe in the mountains to the north of ash-Shihr. It consists of several families, of which the principal have been mentioned to me as—

(1) Bait'Alí (al-'Aliyyí).
(2) —al-Kirzát (al-Kirzí).
(3) —al-Ma'árra (al-Ma'árrí).
(4) al-Johiyyín (al-Johí).

XV.—Ash-Shanáfira (ash-Shanfarí) or the descendants of Shanfarí-al-Hamdání. This numerous tribe is subdivided into three others:—

A. Ál Kathír[3] (al-Kathírí) between Shibám and Síwún and the mountains to the north. This tribe is again subdivided into five others:—

(*a*) Ál 'Umar bin Kathír comprising these families:—

(1) Ál Tálib (bin Tálib).
(2) — al-'Ás (al-Ás).
(3) — al-Fás (Bál-Fás).
(4) — bin Tanfíra or at-Tanáfira (bin Tanfíra).
(5) — Khowailid (bin Khowailid).
(6) — Barkí (al-Barkí).
(7) — Mahrí (bin Mahrí).
(8) — 'Awn bin 'Abdalla (bin 'Awn bin' Abdalla).
(9) — 'Umar Ambadr (bin 'Umar Ambadr).
(10) — bin Samíl (bin Samíl).
(11) — ash-Shain (bin ash-Shain).
(12) — al Wi'l (Bál-Wi'l).
(13) — Badr bin 'Abdalla (bin Badr bin 'Abdalla).

(*b*) Ál 'Ámir bin Kathír[4] comprising the families:—

(1) Ál 'Ibdát (bin 'Ibdát).
(2) —'Abdul'A'zíz (bin 'Abdul'A'zíz).
(3) —Mohammed bin 'Umar (bin Mohammed bin 'Umar).
(4) —Misrif (bin Misrif).
(5) —Ma'túf or al-Ma'áríf (bin Ma'túf).
(6) —Kudda (bin Kudda).

[1] *Vide supra*, p. 15.
[2] *Vide ibid.*
[3] *I.e.*, the descendants of Kathír bin Badr bin Mohammed bin Shanfari-al-Hamdáni.
[4] Not to be confounded with the 'Uwámir I shall mention under B.

(*c*) al-Fakháídh. So are called the families:—

(1) Ál-'Awn (al'Uwainí).
(2) —Sa'íd (bin Sa'íd).
(3) —al-Hájirí) (al Hajirí).
(4) —Sanad (bin Sanad).
(5) —Hadthíl (bin Hadthíl).
(6) —Ladthráf (bin Ladthráf).
(7) —Saif (bin Saif).

(*d*) Several Bedouin families in the mountains to the north.

(*e*) Ál-'Abdul-Wadád (bin 'Abdul-Wadád), a Bedouin tribe living on the coast in the neighbourhood of Kosai'ar. This tribe, quite separated from the other descendants of Shanfarí by the tribes of Yáfi' and Humúm, possessed in ancient days also the town of Kosai'ar: but it has been expelled thence, some years ago, by the tribe of Yáfi'.

B. Al' Uwámir[1] (al-'Ámirí) occupying the great valley between Síwún and Terím and the mountains to the north. This tribe is composed of the families:—

(1) Ál 'Abdul Bákí (bin 'Abdul Bákí).
(2) — Khamís (bin Khamís).
(3) — Kalíla (bin Kalíla).
(4) — Mutrif (bin Mutrif).
(5) — Kannás (bin Kannás).
(6) — Yakhír (bin Yakhír).
(7) — Baráhim (bin Baráhim).
(8) — Saif (bin Saif).
(9) — Several Bedouin families in the mountains to the north.

C. Ál Jábir[2] (al-Jábirí) a Bedouin tribe in the mountains to the south of Síwún and in the valleys of bin 'Alí and 'Adím.

The chief of all the descendants of Shanfarí-al-Hamdání is the Sultán of Síwún. He is descended from 'Abdalla bin Ja'far bin 'Abdalla bin Badr bin Mohammed bin Shanfarí al-Hamdání, according to legend the first prince of Hadthramút. A descendant of the latter, Badr A'bú Towairak,[3] had two sons, 'I'sâ and 'Abdulla. The descendants of the latter form the family of the present Sultáns. In the preceding chapter, mention has been made of those of the former called Ál 'I'sâ Ambadr.[4]

XVI.—Ál Bájirai (Bájirai) a tribe dwelling to the north-east of Síwún, shut in by the tribes of Kathír and 'Uwámir. It is not of the blood of Shanfarí, but has none the less, by a solemn convention, acknowledged the Sultán of Síwún for its chief.

XVII.—Banú Dthanna (adth-Dthanní). This tribe is divided into three others:—

(*a*) Ál Tamím (at-Tamímí) in the grand valley between Husn Falúka and Kabr Húd. This tribe comprises these families:—

(1) Ál Yamání (bin Yamání).
(2) — Mohammed (bin Mohammed).
(3) — Zaidán (bin Zaidán).
(4) al-Karámsa (bin Karmús).
(5) A'l-Shamlán (bin Shamlán).
(6) — Kasír (bin Kasír).[5]
(7) — Shaibán (bin Shaibán).[6]
(8) — Silmih (bin Silmih).[7]

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[1] *I. e.*, descendants of 'Amir bin Mohammed bin Shanfari-al-Hamdáni.
[2] *I. e.*, descendants of Jábir bin Mohammed bin Shanfarí-al-Hamdáni.
[3] Nearly nine centuries have, it is asserted, elapsed since his reign.
[4] *Vide* p. 16.
[5] This family is subdivided into four branches.
[6] Do. do. five do.
[7] Do. do. four do.

(9) A'l Mirsáf (bin Mirsáf).
(10) — 'Abd-as-Shaikh (bin 'Abd-ash-Shaikh).
(11) — 'Othmán (bin 'Othmán).

The chief of the family of Yamání is likewise chief of the whole tribe of Tamím. He resides at Kasam.

(*b*) Al-Mannáhíl (al-Minhálí) a Bedouin tribe in the grand valley between Kabr Húd and Saihút, as well as in the mountains to the east and west. It acknowledges as its chief one of the *mansab* of the family of *Shaikh* Ábúbakr, at 'I'nát.[1]

CHAPTER IV.

Public and Private Life in Hadthramú't.

Section 1.—Appearance of the Towns and Houses.

The appearance of the towns in Hadthramút is not disagreeable. They are generally airy and clean. The streets, it is true, are not paved: but there is no inconvenience in this by reason of the dry climate and stony nature of the soil. Along or in the middle of the streets there are usually gutters (*majrâ*) for the water from the houses. Solid matters and impurities are carried daily outside the towns and villages, and, if there be a sufficient quantity, sold as manure. The greater number of the towns of some importance have ramparts (*daur*) and gates (*sidda*). The latter, always guarded, are closed at night. The ramparts of some towns, for example those of ash-Shihr, are provided with bastions (*kal'a*) and, moreover, each town is flanked by towers (*kút*, pl. *akwát*) or castles (*husn*, pl. *husun*), the garrisons of which consist of armed slaves or some members of the ruling tribe.

What must strike, in the first place, the stranger visiting Hadthramút is the shape of the houses (*dár*, pl. *diyár*) and castles. I will endeavour to describe them. Among the materials must be mentioned bricks (*madar*) in the first place, composed of wet clay (*tín*), mixed with straw (*tibn*): this mixture is pressed into a mould, after which it is dried in the sun. In the island of Java, bricks of this kind would not stand even the rains of a single monsoon; but in Hadthramút it seems they resist the influences of the climate perfectly. Cut stones are of limited employment. In place of cement or lime, wet clay is used for cementing the bricks. On the coast, the external walls are coated with gypsum (*jiss*): elsewhere they are satisfied with white-washing with lime (*núra*) the top of the house.

The houses are generally built upon a basement of cut stones, and, besides the ground floor, have two to four storeys. The entrance door is in the middle: it is adorned with arabesques (*naksh*) or nails (*mismár*) of iron or polished copper. It bears an iron knocker (*halka*) with which to announce one's arrival when one desires admission to the house. The door opens on a corridor (*dthaika*), to the right and left of which are situated cellars (*dir'*) for merchandise, articles of food, firewood, &c Behind the house is a court (*shamsa*) around which are seen the kitchen (*matbakh*) and other out-houses generally consisting of a shelter only. In the large houses, we also sometimes find a well (*bîr*), but generally, at least in the towns, the necessary water is obtained from the public wells, which exist in every quarter. In the wall around the court a back-door is often found for the domestic animals.

To make the first storey, square pillars (*bakra*) of stone are placed in each room for the purpose of supporting the great horizontal beams (*kásim*) on which rest the joists (*kubul*). These latter are covered with a sort of wooden trellis work, coated with a thick layer of clay mixed with lime. The mixture, when it becomes hard, makes a ceiling of extreme solidity. In the same manner the ceiling

[1] *Vide supra*, p. 14.

of the second floor is built with this difference that the beams are no longer supported by stone pillars, but by wooden ones (*sahm*). The storeys becoming less and less large, we find on each floor, to right and left, a terrace (*raim*) surrounded with little walls, like that which forms the roof of the uppermost storey. The staircase (*rakád*) is generally made of bricks, and the corridors are paved with the same mixture of clay and lime as the ceilings of the apartments. Seldom have the houses closed balconies (*jináh*) such as are seen in most other Mahomedan countries. The dwelling-rooms (*mahdthara*) are above. Whilst on the ground-floor there are only little openings on to the street, closed with iron bars at a height of about 2½ metres, in the dwelling-rooms they like to have a large number of windows (*khalfa*, pl. *khiláf*). These are closed with shutters (*lihij*). Window panes are unknown, as also are chimneys. If it is cold, a large stove (*kanún*) of lighted wood[1] is placed in the chamber, and people sit round it to warm themselves. The wood does not smoke much, but what smoke there is has to go out by the window. The doors and windows are fastened inside with wooden bolts (*kalúda*) or iron ones (*kufl*).[2] The doors (*báb*) leading into the rooms have less heavy bolts than the entrance door (*sidda*). The latter is provided with a cord ending on the first floor: so that on the arrival of a visitor the door can be opened without descending. In front of the large houses there is often a court surrounded with a wall. This wall, at least 2 metres in height, is called *hijwa*, the door in this wall is called *sidda barráníya*.

The castles (*husn*), built in the same way, but generally on a larger scale than the citizens' houses, are fortified at the four corners by towers provided with loopholes like the castles in Europe in the Middle Ages. These towers are round (*ma'súra*, pl. *ma'ásír*) or square (*nauba*, pl. *nowab*).[3] Besides, in front of many castles is an elevated and fortified staircase (*mokaddama*), and all have on the roof a square watch-tower (*ghulb*)[4] often bearing two wild buck (*wa'il*) horns by way of ornament. The castles are also distinguished from the large citizens' houses by having generally only a single terrace; whereas the latter, as we have just seen, have generally one on each floor. The isolated defensive towers (*kút*) are little buildings of one or two floors provided with loopholes. These are not inhabited like the castles, but are rather fortified guard-houses.

As for the houses of the lower classes, whilst they are smaller and, above all, less lofty, the characteristic architecture of the country is less visible in them. Specimens of houses of the less wealthy citizens may be seen on Plate No. I on the right. They are not to be distinguished from the dwellings of the same class of individuals in other oriental towns. The dwellings of the Bedouins are, as we have already seen, caves or clay huts. There is no question of architecture about them. The tents, so characteristic of Bedouins in other parts of Arabia, are not in use in Hadthramút.

The furniture of houses, even among rich persons, is very simple. One sits on the floor. Under the windows are some cushions (*jaudarí*, *mikhadda*) and on the floor, carpets (*katífa*) or mats (*hasíra*). A small very low table (*máïda*) or a particular sort of round mat (*tifál*) is placed in the middle of the room when a meal is to be eaten. Along the walls, white-washed with lime[5] are wooden boxes (*sandúk*) imported from British India, and cupboards (*khizána*) also of wood, both for the keeping of books, clothes, money and household utensils.[6] For keeping small articles there is a sort of round and pointed bas-

[1] Coal (*sakhr*) is only used by the smiths, &c., but not in private households.

[2] To open the *kalúda* a sort of wooden key, called *kilíd*, is used. The lock of the *kufl* is opened by an iron key bearing the name of *miftáh*.

[3] A castle with square towers is called *husn munawwab*.

[4] A similar watch-tower is often seen on the houses of citizens. Then it is called *munaidthira*, and never has buck's horns.

[5] Sometimes a red streak high on the walls is traced parallel to the floor.

[6] The principal household utensils are bowls (*ibrík*) of terra cotta; pots (*burma*) of terra cotta or stone; cauldrons (*kidr* or *timbála* according to size) of copper; plates (*sahn*) of copper; terrines (*ghafíki*); cups (*finján*); porringers (*tása*) with handles; goblets (*dann*) of copper or terra cotta; bottles (*ghursha* or *kárúra* according as they are of transparent or opaque glass), and roasters (*mihmís*) of terra cotta for preparing coffee. A coffee service is called *dira*. The word *wi'á* signifies, in general, every article used for putting things into; whilst for "vessel" the ordinary word *áuia*, pl. *auáni*, is employed.

ket called *darja*. There are lamps (*siráj*), but of a most primitive construction. At the present time petroleum (*gaz*) is almost everywhere burnt: but fifteen years ago they had to be satisfied with oil of sesamum. Here and there a looking glass (*mandthara*) is seen. Members of a tribe love to decorate the walls of their chambers by hanging thereon their weapons and other pieces of equipment. In the cellars are found baskets (*marwadth*) and large pots (*zir*) of terra cotta. Therein are preserved dates, flour and other articles of food. In the bathing rooms (*bait-at-tahára*) water is kept in earthenware vases of special shape called *khazba*. It is drawn with a little jug with a handle (*maghrafa* or *mighráf*) and poured over the body. In the East a bath is usually no more than this: they do not plunge into a tub full of water as is done in Europe. For partial ablutions there is a sort of trough of small dimensions set against the wall, and called *mízáb*. But in Hadthramút the men do not ordinarily take their bath at home, but in the pools (*iábiya*) near the mosques.[1] A bath chamber is found on every floor of the house. The water runs off by a pipe (*mar' ádth*) running across the outer wall. It remains to be added that all the bath-rooms are one above the other, and that the pipes are always on the side of the house which does not look on the public road. Seeing what filth reigns in the Arab quarters of the Indian Archipelago we should have been led to believe that cleanliness in Hadthramút left much to be desired. However, I have been assured, with many repetitions, that it is not so at all, and that, above all, the interior of citizens' houses is of great cleanliness. In the dwellings of the poor only there, as elsewhere, much uncleanliness is seen; and it is the same with the Bedouins.

Section 2.—Food.

Three meals a day are eaten in Hadthramút: breakfast (*sabáh* or *fatúr*) immediately after rising and finishing one's toilet and morning prayer; dinner (*ghadthá* or *dthohâ*) between 11 and noon, but in any case before the midday prayer; and supper (*'ashá*) after finishing the evening prayer, *i.e.* about 7½ o'clock. Bread (*khubz*) of wheat or millet, dry dates (*tamr*), and the meat of small cattle (*lahm al-ghanam*) constitute the principal foods. The meat is often used to make a sort of soup (*marak*). Rice (*ruzz*) not being cultivated in Hadthramút is only used as a secondary food. Only the indigent eat poultry and beef. As for the cows (*bakr*), they are kept only for their milk, as the chickens (*dijáj*) for their eggs. It is only among the Bedouins that game is a common article of food: whilst the inhabitants of the coast eat a great deal of fish (*samak*).[2] In the interior naturally only dry and salted fish is consumed. As seasoning they have butter boiled and prepared (*saman*),[3] honey (*'asl*), oil (*salít*), salt (*milh*), pepper (*filfil*), onions (*basl*), garlic (*thúm*), pimento (*bisbás*), cloves (*karanful*), cinnamon (*kirfa*), sugar (*sakr*), ginger (*zanjabíl*), cummin (*kammún*), &c. Several sorts of vegetables (*khudthra*) are also eaten; and among fruits (*fákiha*), grapes (*'ináb*), figs (*tín*), pomegranates (*rumán*), the fruit of the lotus (*nabak*), limes (*lím*,) and tamarind (*hawmar*). The inhabitants of the coast also eat cocoanuts (*narjíl*) and betelnut (*tambúl*). They eat with a spoon (*mal'aka*), knife (*sikkín*),[4] and, for the rest, with their fingers. The use of forks is unknown. The ordinary beverage at meals is water (*má*) or milk (*laban*) of the cow or goat. The Bedouins also drink the milk of the camel, but rather as a fortifying beverage than to quench the thirst. As for butter-milk (*rúba*) and curd milk (*rail*), they are much drunk.

A beverage which deserves particular mention is coffee (*kahwa*).[5] In Hadthramút there are no public places (*makáya*) where this beverage is sold. The coffee is drunk at home, between meals, especially when receiving a visit from any one. It is a fixed custom that every one paying a call should carry a few

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[1] There are in Hadthramút no public baths (*hammám*) which are at the same time places of amusement.

[2] Especially the flesh of shark (*lakham*).

[3] Fresh butter is called *zubda*: its use is limited.

[4] A butcher's knife is called *shafra*.

[5] Coffee in the husk is called *jafal*: the beans are called *bunn*: pounded coffee is called *hakb*.

beans of coffee, folded up in the turban or *rádí*.[1] When the company is assembled, the host has the beans collected, and prepares the beverage from them. Before bringing the cup to the lips they never fail to commemorate the name of *Shaikh* 'Alí bin 'Umar ash-Shádsilí. He is a saint whose tomb is still to be seen at Mokha: it is related that he was the first to discover the stimulating qualities of coffee. It is not grown in Hadthramút, but imported from Yemen. The mode of preparing and drinking it is the same as everywhere else in the East.

Section 3.—Domestic Servants and Slaves.

In the houses even of rich persons there are very few servants. The housekeeping is managed by the wife and daughters, who, at need, call in the assistance of their neighbours, members of their families, or friends. Those who are wealthy enough are waited on by slaves. Free servants are almost exclusively employed in the shop or field of their master.

As for the slaves, their lot is sufficiently supportable in Hadthramút, as indeed in the greater number of Mahomedan countries. The law ordains that they should be treated as members of the house, rather than as objects of possession. In Hadthramút they follow the profession of their masters; those of members of tribes bear arms and cultivate the fields:[2] those of citizens devote themselves to town occupations.

The slaves in Hadthramút, though generally of Somáli or Nubian origin, are, for the most part, born in the country, and even in the house where they serve. They remain almost always in the same family, they and their children, and do not change masters, except in consequence of the death of one. Then they are shared by the heirs, unless these remain together and prefer to keep the succession in common. A regular importation of slaves does not exist: when a purchase is desired, an opportunity must be awaited. It is stated that at ash-Shihr alone a purchase can always be made, but the great centre of the trade in Arabia appears to be at Jidda. At any rate, I am assured that the slave merchants at ash-Shihr import them from Jidda.

The slaves in Hadthramút are all Mahomedans: should one arrive who is a Christian or pagan, he is compelled to embrace Islámism. They marry among themselves, and, by choice, among slaves of the same master: when the pair belong to different masters it is usual for the master of the wife to buy the husband. Marriages between free persons and slaves are extremely rare. It is a particular custom in Hadthramút that slaves should scarcely ever bear the ordinary prœnomens of Arabs, but special names, *e.g.*, Faraj, Mabrúk, Murján, 'Ubaid, Josar, 'Amán, Nasíb, Sa'd-ulla, Sálimín,[3] &c. In the same way the female slaves are called Rahma, Záfarán, &c. Slaves have no family names, but very often a nickname (*lakab*) *e. g.* (*at-tawíl*) (the long), *al-kasír* "the small", &c.

Liberation of slaves is comparatively a rare act in Hadthramút. The contract liberation (*kitába*), which occupies so large a place in Mahomedan law, is there entirely in disuse. Just the same it rarely happens that female slaves obtain liberty by the fact of having shared the bed of their master and given him a child. The descendants of liberated slaves generally belong to the class of domestic servants: in these latter days liberated slaves prefer to leave the country and seek their fortune abroad. There are many of them in the Indian Archipelago.

Section 4.—Value of Money.

Money has in Hadthramút a very high value, or, what comes to the same thing, everything is incredibly cheap. On plate No. I, on the left, is a large house belonging to an Arab of Batavia, M. le *Sayyid* Mohammed bin Ahmed al-Haddád: it contains ten rooms, and only cost 6,000 florins to build. In Batavia such a house could not be built for less than 1,00,000 florins.

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[1] A sort of Scotch plaid. I shall speak of this piece of clothing several times in the course of this chapter.

[2] *Vide* p. 20 for slaves become soldiers and forming the army of the chiefs.

[3] This name is borne, but very rarely, also by free persons.

A bachelor in Hadthramút lives very well on 100 fl. a year, and 250 fl. a year constitute the *maximum* which such an individual could spend, unless he threw money out of the windows. An Arab, I have met, told me he had lived in his youth as a scholar at al-Khoraiba on 30 fl. a year; but, he added, this was the *minimum* for a man belonging to the civilized classes. Another Arab, whose family, servants and slaves included, amounted to seven adults and four children, told me that he had lived in very good style, at least for Hadthramút, at an expenditure of 900 fl. a year. In these sums rent is not included: but seeing that in Hadthramút every one, so to speak, lives in his own house, rent does not enter into the account. Only those few persons, who reside temporarily in a place where they do not enjoy the hospitality of a member of their family or of a friend, require to lease a house. The result is, it is quite as difficult to let a house to any one as for any one to get one on hire. The construction of a house is effected solely for personal needs, never with the object of making capital productive. With this aim only fields or date plantations are bought.

The only things dear in Hadthramút are horses and arms. A fairly presentable horse costs at least 500 florins, if a stallion, and double, if a mare. For a good matchlock 500 fl. must be paid, and some are worth 2,500 fl.; but it must be added that these muskets are inlaid with gold and silver, the same as the side-arms. Precious weapons pass generally from father to son, and are seldom sold.

With the exception of that of the *Jemadár* of ash-Shihr it may be said there are no large fortunes in Hadthramút; but, on the other hand, pauperism is unknown there. Every one able to work gains where with to live, and he who is unable to do so by reason of old age or bodily defects, is supported by the members of his family or tribe. Should any citizen amass any considerable savings, the lord of the town would soon take care to relieve him of them. Thus although M. de Maltzan exaggerates, (according to whom 100 thalers, Prussian, [about 180 florins] would already constitute a fortune), it is none the less true that, in Hadthramút, citizens even are not found who have a capital which in Europe would be called middling. Only the *Sayyid* and members of a tribe can enjoy their fortune with some degree of security, and even these fortunes are, for the most part, acquired abroad. That of the *Jemadár* of ash-Shihr is valued at several millions, but the greater part of it is in British India. That of the Sultán of Síwún must consist of several hundred thousands of florins: it is composed entirely of landed property situated in the country itself. With the exception of these two chiefs, only a few individuals are found possessing nearly 1,00,000 florins, and none whose fortune exceeds that limit. Of course among the Bedouins money is still more scarce. Moreover, they have hardly any need of it.

Section 5.—Commerce, Trade, Agriculture, Sport, &c.

For the citizens the means of subsistence are generally commerce and trade; for the *Sayyid* and tribes with fixed abodes, agriculture; and for the Bedouins, the chase and rearing of animals.

Commerce is only of some importance at ash-Shihr so far as it is carried on by sea. Vessels of European build (*markab*) are used as well as those of Arab construction (*sá'iya.*[1]) It embraces the East Coast of Africa, the Red Sea, the Persian Gulf, British India, and the South Coast of Arabia, especially the ports of Muscat, Dthafar, and Aden. Commerce by caravans is carried on with the interior of Hadthramút and with all the coast of Southern Arabia as far as the countries of Yemen on the west and Oman on the east. Ash-Shihr is the greatest, and since the fall of al-Mokalla[2] the only important port on the entire coast. Al-Mokalla is decaying, and the other places, such as Burúm, Kosai'ar, and Saihút, are but fishing villages. From the interior there are imported into ash-Shihr wheat, honey, dates, and cloths dyed with indigo: the two latter articles

[1] The largest vessels of Arab build are called *bagla*, then comes the *ghanja*, then the *dāw*, and lastly the *sambúk* or long-boat, which is the smallest kind. These vessels have all the same well-known shape. The *bagla* is sometimes of 400 tons, though the ordinary measurement is 200 tons. The rudder is called *sukán*, the anchor *barúsí*, the sails *shirá'*, and the oars *mijdáf*.

[2] *Vide supra*, p. 15.

form the principal branch of export by sea. As an article of export of less importance, but very peculiar, the scales and fins of fish must be mentioned. The use of this latter article is unknown to me, but I am assured it is exported to British India and China. The articles imported into ash-Shihr by sea are wheat, prepared butter (*saman*), cocoanuts, coffee, sugar, rice, cotton, cotton cloth, printed calico, pottery, iron wrought and in bars, oil of sesamum, petroleum, she-goats, and hardware. Several foreign merchants are found at ash-Shihr, especially from British India; but in the interior all commerce is in the hands of Arabs. Its slight importance in the interior is manifest from the following example: the leading merchant of the most flourishing town, Síwún, manages his business with a capital of 15,000 florins at most, and his profits scarcely exceed 10 per cent. Also all merchants in the interior deal in retail commerce.[1] In the most populous places there is a market every Friday after the conclusion of the weekly prayer. At Síwún, the market is held on the square in front of the grand mosque. It is the most important in the country, and people flock to it from all parts.

A peculiar institution relating to commerce in Hadthramút is that of brokers (*dallál*). Each tribe, and many families even, have their usual *dallál* in the principal places, who has the exclusive right to sell the products of the soil which they bring to market. These brokers are, at the same time, a sort of innkeepers for their clients.[2] They form a class apart from the population of the towns under their own chiefs (*ábú*). Their profession is hereditary in some families,[3] and appears to bear a very bad reputation. At any rate, the popular name for them is *kiláb-as-súk*, *i.e.* "dogs of the market."

Merchants who transact business of some little importance are accustomed to note their transactions in books (*nadthir*). These business books, moreover, are of the most primitive order. Each individual, with whom any business is done, has his name written at the head of two leaves, on one of which he is entered as debtor and on the other as creditor. From time to time the accounts are settled: if the money be not paid at once, a new account is begun on a new page. No Arab merchant has any idea of preparing a balance-sheet, or making up his books at the end of the year. Entries in business books, confirmed by an oath, are accepted as correct in the differences between merchants when they have to be settled by their chief (*ábú*) according to local customs.[4]

Before finishing with commerce I wish to speak of two matters intimately connected with this subject—that is, means of transport, and weights, measures, and money.

There are simply no roads marked out and maintained in Hadthramút. The courses of rivers or natural paths are followed. The result is that transport by carriage is there impossible, and one is limited to transport by camel or donkey. If it is desired to enter on the territory of a tribe, one of the members of the tribe must be taken as guide, and the latter becomes guarantee for the persons and goods confided to his care. In default of a guide one is certain to be plundered on the road, several times a day if it were possible. The guide is called *sayyir*, and the act of guiding *siyára*. It is possible also to entrust the transport of one's goods or money to the *sayyir* without going the journey in person, and it is averred that no example of an abuse of confidence in such a case has been known in Hadthramút. The tribe, too, of the *sayyir* never robs the traveller who is under his protection. Should it be necessary to cross the territory of several tribes, the *sayyir* taken at the first place continues to be the guide to the end of the journey: but on arrival at the frontier he must in his turn request the right of passage from the next tribe. On payment of a moderate sum, sometimes not exceeding 0·10 florins for each camel composing the caravan,

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[1] A shop is called *dukkan* on the coast, but *makhzan* in the interior. A warehouse not intended for [illegible] is called *bakhár*.

[2] Strangers who have no brokers, and who know no one of whom they can expect hospitality, usually [illegible] the mosque.

[3] Of families I may mention specially that of Wákid at Síwún, because it has also representatives in the Indian Archipelago.

[4] *Supra*, p. 17.

he is granted passage, and, as a badge of safe conduct, some weapon or other object belonging to the tribe, whose territory he is about to traverse, is handed to him. This object must be restored at the end of the journey. Of course this procedure cannot be followed if one has to do with tribes at war. Then the guide must be changed on entering the new territory.

Transport is comparatively cheap in Hadthramút. For example, a camel from ash-Shihr or al-Mokalla to Síwún only costs 5 fl. in the fair season. In summer, when forage is scarce, the price rises, but never above 10 fl. In addition, about half a florin must be paid for the *siyára*. The letting out of beasts of burden is a livelihood specially in vogue among the Bedouins. Alongside the most frequented routes there are here and there reservoirs of drinking water, called *sikáya*,[1] built by charitable persons for the benefit of passers-by. So it is not necessary to carry water during a journey.

The weights[2] in Hadthramút are:—

Kafla	= about 2½ grammes.
Wakiyya	= 10 *kafla*.
Ratl	= 12 *wakiyya*.[3]
Raf'a	= 12 *ratl*.
Farásila	= 2 *raf'a*.
Bahár	= 12½ *farásila*.
Jabir	= 2 *báhár*.

The measures of length are:—

Shibr	= about 16 centimetres.
Dhirá'	= 3 *shibr*.
Sákit	= 5 *dhirá'*.
Farsakh	= 80 *sákit*.

Besides, distances are counted by paces (*khatwa*) and by days' marches (*marhala*).[4]

The measures of capacity are:—

Shatr ...	= about ½ litre.
Husrá or *mud*[5]	= 2 *shatr*.
Rubá'í	= 1½ *mud*.
Sá' ...	= 4 *rabá'i*.
Kaháwil[6]	= 2 *sá'*.

The moneys are:—

Rub' khumsiya (copper)	= about 0·005 florin.
Khumsiya (copper)	= „ 0·02 florin.
Harf (silver)	= 8 *khumsiya*.
Wakiyya (silver)	= 2 *harf*.
Karsh (silver)	= 7½ *wakiyya*.

There is, besides, a current coin called *buksha* and worth ⅕ *khumsiya*: whilst a coin special to ash-Shihr is the *diwání*, of copper, worth ⅙ *khumsiya*. As for gold coins, there are none.

For the *karsh* the piece of 5 francs is universally employed in Hadthramút. It has become the money of the country. Moreover, the 10-cent piece of the Dutch Indies is very much in use there. It is worth 4½ *khumsiya*. The Dutch rix-dollars or Spanish dollars are not accepted, except by some of the principal merchants in the towns, and that, too, at a considerable *agio*. No one has been able to explain to me the cause of the popularity of the 5-franc piece.

Trade on a large scale does not exist in Hadthramút. Not only are there no manufactories, but not even workshops of any importance. The artisans

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[1] Although the word *sabíl* has the same signification in other parts of the East (*vide* Dozy: Supplement S. V.), it never means in Hadthramút anything but "road" in a figurative sense.

[2] Compare the studies of M. H. Sauvaire in le Journal Asiatique Huitième Série, Tomes II, III, IV et V (1883–85).

[3] At Shihr and Mokalla=16 *wakiyya*.

[4] *Vide supra*, p. 7

[5] The word *mud* is not employed in the singular: then *musrá* is used. At ash-Shihr and al-Mokalla the *musrá* is called *kurs*.

[6] At ash-Shihr and al-Mokalla this measure is not in use. On the other hand, they have another called *mikyál*=8 *kurs*. *Vide* preceding note.

have, at the most, one or two assistants, slaves or domestics. The textil industry, although exclusively carried on at home, is still at the present day very important: but of later years it has begun to diminish in consequence of the importation of cheap European cotton cloth. In former times Terím was the centre of the trade, and many persons have related to me that they can still recal the time when a spinning wheel (*díláb*) and a weaver's loom (*mihwák*) might be found in almost every house. As supplementary industries there are the preparation of indigo (*níl*) and the dyeing of woven stuffs.

Besides the weavers (*hawík*) there are in Hadthramút smiths (*haddád*), carpenters (*najjár*), goldsmiths (*sáigh*), masons (*bannái*), potters (*báni*), tailors (*khayyát*) and butchers (*mosharrik*). The other industries do not seem to be carried on as professions. Each one provides, in person, for the wants of his house in this respect. It remains to mention, as special industries of the inhabitants of the coast, the construction of vessels, navigation, fishing and salting of fish. The fishermen (*bahhár*) and sailors (*bahrí*) there form a very important trade corporation.

In the towns the number of agriculturists (*harráth*) by profession is limited. The greater part of the fields and neighbouring plantations belong to citizens having other professions, and who cause their property to be cultivated by slaves, hired labourers, or domestics. If a citizen have a piece of land situated at some little distance from the town, he places it under the protection of a member of the neighbouring tribe, paying him usually from 7½ to 10 florins a year. This payment is called *ribá'*: it is a sort of *siyára* for rural properties. The country properties of citizens are, moreover, in a great measure encumbered with tithes (*shiráha*) in favour of members of the tribe. These tithes, originally a tenth, sometimes exceed the half of the crop. The tithe-owner (*sháih*) receives, in addition, 5 per cent. of the value of the property in case of transfer, and has even a right of opposing any alienation. But as soon as he has consented to the property being sold to another member of his tribe, he is obliged to yield his right to him at a reasonable price, the tithes constituting a charge incompatible with the dignity of the new purchaser. Except in this case, they are not redeemable against the will of the tithe-owner. The Sultán of Síwún has persuaded his tribes to accept redemption of the tithes due on the properties situated round that town. The price of redemption was 4,00,000 florins.

The greater part of the cultivable lands in Hadthramút is in the hands of the *Sayyid* or members of the tribes. Both consider commerce and trade as occupations beneath their dignity. Inasmuch as they enjoy a certain competency they do not cultivate their fields or plantations in person. It is the work of their slaves or domestics, unless they engage labourers in the towns or villages.

For agriculture, the solar, not the lunar, year of the Musulmáns is used: the solar year is divided into four seasons: the winter (*shitá*), spring (*rabí'*), summer (*saif*) and autumn (*kharf*). The commencement and end of these seasons is determined by the stars.

The principal agricultural products are: wheat (*burr*), two kinds of millet (*dhura* and *dukhn*): indigo (*nil*), tobacco (*tumbák*), sesamum (*jiljil*) and dates (*tamr*). On the coast there are plantations of cocoanuts (*narjíl*). The yield of cotton (*'utb*) cultivated here and there does not suffice for the consumption. As forage for domestic animals a species of lucerne called (*kadthb*) is cultivated. Fruit trees, other than date and cocoa-palms, are only cultivated in a comparatively limited quantity and for local consumption. On the other hand, there are many persons who possess regular plantations of *ithl* or *'ilb*, two species of trees the wood of which is in much use. That of the former is used for making utensils; that of the latter for the construction of houses. The tree called *rák*,[1] though uncultivated, is also frequently used: the wood is used for making tooth-picks (*siwák*). The tobacco most in repute is that called *al-Humúmí*[2]: it is especially grown near Ghail-bá-Wazír. It is extremely sought after, even abroad. Pipes are not smoked, but pipes (*hukka*, *ghalyún*). The *Sayyid* rarely smoke, from moral and legal scruples against the use of tobacco.

[1] ...riation of the word *arák*.

[2] *Vide supra*, p. 25.

Irrigation is almost entirely artificial. Neither the rare and irregular rains, nor the streams constantly dry, except when for a few hours they become torrents, are in general adapted for use in agriculture. Springs are somewhat rare, and are oftenest found on the mountains or plateaux.[1] Consequently, artificial irrigation by means of dug wells (*bír*) is almost everywhere in use. The water is drawn by means of a bucket (*dalú*) set in motion by oxen (*bakr*) attached to a rope (*habl*) which passes over a pulley (*'ajla*) supported by three wooden props (*tashrú'a*, pl. *tasháríʼ*). The water thus obtained is collected in a large wooden bucket (*ghurb*), whence it is spread over the soil by means of pipes (*'atm*,) transportable basins (*marashsh*) or little buckets (*rashha*). Two years ago, some Arabs of Batavia formed a society with the object of boring artesian wells in Hadthramút. The society has engaged a part of the Javanese *personnel* attached to the service of artesian wells in the Dutch possessions of the Indian Archipelago: but, up to the present, the results obtained are not very satisfactory.

The rearing of animals is the principal occupation of the Bedouins. We have already seen that there are in Hadthramút camels (*ba'ír*)[2] and donkeys (*himár*)[3] for the transport of persons and goods, and small cattle (*ghanam*)[4] for slaughtering and milk. Cows are kept only for milk and irrigation purposes: whilst the bulls (*thaur*) are solely used for the plough (*mihráth*)[5]

Horses,[6] very rare in Hadthramút, are animals of luxury. Much attention is paid to bee culture. The bees (*núb*) furnish excellent honey (*'asl*) and wax (*shama'*).

Lastly, the chase is still a pursuit much in vogue among the Bedouins, as, for that matter, among nearly all the members of tribes. The wild animals, most largely represented, the flesh of which is lawful to Mahomedans, are: the hare (*arnab*), the gazelle (*dthabí*), the wild buck (*wi'l*), the jerboa (*yarbú'*), the hyena (*dthab'a*), the hedgehog (*kunfudh*), and a species of large lizard (*dthabb*). The wild animals whose flesh cannot legally be eaten would in Hadthramút be the panther (*fahd*), the tiger (*nimr*)[7], the wolf (*dhíb*), and the ape (*rubbáh*). In hunting, trained dogs (*kalb*) are used in addition to weapons. I may state that some of these are indeed admirably trained, and people have succeeded in making them carry a letter to such and such a person by attaching it to their necks.[8]

Section 6.—Religion.

Religion is the chief object of the solicitude of the inhabitants of Hadthramút, at least of the *Sayyid* and citizens. The great centres of meeting are the mosques, and the schools, which form their dependencies. It appears that this disposition of mind has existed for a long time. Niebuhr at least relates that an Arab of Hadthramút called his country "the land of science and religion"[9] pre-eminently. The mosques are distinguished from the other buildings, besides by their disposition, by the fact that their external walls are usually whitewashed.

A mosque for the public prayer of Friday is found in every place of any importance. That of Síwún could hold 6,000 persons, and every Friday it is quite filled. Sometimes even the faithful have to be contented with a place out-

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[1] Besides the common name *'ain* or *mi'yán*, the word *ghail* is often used for "spring": an aqueduct is called *sákiya*.

[2] *Ba'ír*, pl. *bi'rán*, is the common name. In the mountains of the coast the plural is *bai'ar*. A she-camel is called *náka*, pl. *núk*; a light camel *matiyya*, pl. *matáya*.

[3] *Himár* has the plural *hamír*. A she-ass is called, to the east of Shibám, *tán*, and to the west of that town, *ittán*.

[4] Of small cattle there are the goat variety (*ma'z*), and the ovine variety (*dthán*).

[5] Besides the plough, a species of *besoche*, called *mizháh*, is used for stirring the soil. The man who directs the plough is called *bakkár*.

[6] The word for "horse" is in general *khail*, pl. *khuyúl*. A stallion is called *hisán*, and a mare *faras*.

[7] I have also been told of lions (*asad*): but I rather fancy the royal tiger is meant by this word, and that *nimr* signifies the spotted leopard.

[8] Of insects and other small noxious animals there are to be found, in Hadthramút, flies (*dhubáb*, pl. *dhibbán*), beetles (*bilkhair*), wasps (*dhibr*), spiders (*ankabút*), scorpions (*'akrab*), ants (*dharr*), centipedes (*sifsáf*), lizards (*dthiffa*), mice (*jurdh*, pl. *jirdhán*), and snakes (*hanash*). There are few mosquitoes (*hás*), and it is the same with birds (*tair*). The large birds of prey seem to be entirely wanting.

[9] Op. Cit., p. 271.

side the building.[1] Besides this mosque there are sixty other smaller ones in Síwún for daily prayers; at Terím there are more than 300; but, as we have seen,[2] the greater part are no longer used in consequence of the decay of that town. Women never practise their devotions in the mosques, but for all that they do not omit to perform them, as scrupulously as the men, at home. Although the cemeteries (*turba*) are usually outside the circuit of the towns, there are nevertheless some around the mosques.

In the public prayer of Friday the Sultán of Turkey is prayed for: and after him the chief of the place. I have already mentioned[3] that in Hadthramút the ritual is that of Sháf'í: we may add that this sect prevails there to the exclusion of every other. There are no Christians, nor Jews, and probably even in these days no infidel would be admitted in the country, even temporarily, unless under exceptional circumstances. And no more are any heretical or heterodox Mahomedans, like the Shí'í, Wahhábí, or Zaidí,[4] to be found there.

Among the members of tribes there are several who do not rigorously observe their obligations relative to prayer. Although faithful Mahomedans, they appear to consider it somewhat unmanly to devote themselves entirely to religion. Among the Bedouins it is even the exception for any one to perform regularly the prayers prescribed by the law. Moreover, I have been assured that, should the opportunity occur, the latter would not scruple to eat forbidden foods.

As for the other duties of the Mahomedan religion, it is with fasting as with prayer, that is, it is scrupulously observed in the towns, less scrupulously among tribes with fixed abodes, and very slightly among the Bedouins. On the other hand, every one pays the religious alms regularly, even the Bedouins, who, however, according to what is asserted, would in this respect be pursuing a custom not in accordance with the prescriptions of the law.

Pilgrimage (*hajj*) to Mecca is the religious duty least rigorously observed in Hadthramút, even by the *Sayyid*. They give a very wide meaning to the legal precept,—which exempts from the pilgrimage every one who has not the necessary means for the voyage and for the maintenance of his family during his absence. The route of the pilgrims by land passes by Shabwa and Yemen: but the majority prefer that by sea. They embark at ash-Shihr or al-Mokalla for Aden or directly for Jidda.

On the other hand, much importance is attached to pilgrimages (*ziyára*) to the venerated tombs situated in Hadthramút itself. Besides that of the Prophet Húd, of which mention has been made above,[5] the following tombs must be mentioned as enjoying much veneration: that of the Prophet Sálih in the valley of Sarr; that of the founder of the *Sayyid* of Hadthramút, 'Ahmed bin 'Isá, surnamed al-Mohájir,[6] and that of a certain *Sayyid* 'Ahmed bin Mohammed al-Habshí, both at Sha'b 'Ahmed; that of the founder of the tribe of al-'Amúdí, 'Ahmed bin 'Isâ surnamed 'Amúd-ad-din,[7] at Kaidún: that of the Saint 'Aidíd near the town of the same name: that of the Saint Bájalhabbán near Thibí: that of the Saint al-'Aidarús at ash-Shihr, &c. But none of these tombs has the same importance as Kabr Húd.

There are no dervishes in Hadthramút. Moreover, eccentricities in the matter of religion, known under the name of *taríka* and forming the special occupation of the different orders of dervishes, have never established a footing there. Islámism has there a character too manly or, to tell the truth, too Arab[8] to allow of deviations of this nature, which are due to the unhealthy

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[1] It must be remembered that Friday is at Síwún the market day, and, consequently, the faithful who attend prayer are in great part inhabitants of the suburbs. Otherwise the number of 6,000 adult men would be in manifest contradiction to the sum total of the population of the town. (*Vide supra*, p. 18).

[2] *Vide supra*, p. 18.

[3] *Vide supra*, p. 18.

[4] An heretical sect still existing, it seems, in Yemen.

[5] *Vide*

[6] *Vi*

[7] V

judicious observations on the Arab character in the History of the Musulmáns of Sp , Vol. I. p. 12 *et seq.*

mysticism of Persians and Turks. The *Sayyid*, with whom I have begun this chapter, do not conceal their disdain for the existing chiefs of the howling and dancing dervishes who are to be seen at Constantinople, Cairo and Mecca. They treat them as impostors, who teach ceremonies perhaps praiseworthy in their origin, but which in our days have lost all right to existence. Considering the popularity of Mahomedan mysticism among the natives in the Indian Archipelago, I have considered it of great importance to set forth the aversion it inspires among the Arabs of Hadthramút. However, this does not prevent people being somewhat superstitious in Hadthramút. There is a general belief in occult powers, amulets (*'azíma*), and sorcery (*sihr*), &c.

Section 7.— Sciences and Arts.

Among the Bedouins comparatively few people know how to read or write. Among other members of tribes the majority have learnt both: whilst among the *Sayyid* and citizens in easy circumstances it is the exception to meet an illiterate person. As for the elements of arithmetic, they are almost exclusively learnt by practice: but for reading and writing there are a large number of primary schools (*'ulma* pl. *'olam*) whither the children of the neighbourhood may be seen flocking every morning, their writing board (*loh*), whitewashed, under the arm. The reading-book, even for the least advanced, is always the Korán; but it must be added that children attending school have usually already learnt the alphabet from their parents.

So much for the men: as for the women, it may be said that the majority are illiterate, even among the daughters of the *Sayyid*. Although there are special schools for girls, they generally only learn to recite, by heart, formulæ of prayer and other practices of religion. There are, however, many exceptions; and I have been assured that, among other women, one very learned is even now to be found in Síwún.

From the primary school (*'ulma*) one passes into the secondary (*madras*). There Arabic grammar and the elements of law and theology are taught. For grammar, well-known books, called Alfiya and Ajrúmiya, are used: the more advanced pupils proceed further to the commentaries on the latter work bearing the titles of al-Mutammimá, al-Fawakih al-Janniyya and Sharkh al-Kafráwí—commentaries which are equally well known to students of Arabic. It will be enough, then, to mention their titles alone. It is not the same with the books of theology and law, which, though widely diffused in the Indian Archipelago, have not, as far as I know, attracted the attention of many scholars in Europe.

These books are:—

(1) Ar-Risála by A'hmed bin Zain al-Habshí.[1] This book was published in Batavia in 1875, by means of lithography, with an interlinear translation in Malay. It contains only 24 pages, and treats in succession of the knowledge of God, legal purity, prayer, fasting, religious alms,[2] pilgrimage and morals.

(2) Safínat an-Najá by Sálim bin 'Abdalla bin Somair, a scholar of whom I shall speak again in the course of this work.[3] This is a work a little more voluminous than the preceding. It contains legal prescriptions relating to legal purity, prayer, religious alms, fasting, and pilgrimage.

(3) Az-Zobad by A'hmed bin Ruslán.[4] This is a didactic poem of about 1,100 verses on different points of law, theology, and morals.

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[1] The first words of the book, after the *Bismillá*, are:

الحمد لله رب العالمين

حمدا يوا في نعمه ويكا في مزيده الخ

[2] Generally in Arabic books of this nature, religious alms precede fasting; but here the order is reversed.

[3] *Vide* Second Part, Chapter IV. The first words of the *Safína* are:—

بسم الله الرحمن الرحيم وبه نستعين على امور الدنيا والدين الخ

[4] The first words of the book, after the *Bismillá*, are:—

الحمد لله ذي الجلال وشارع الحلال والحرام الخ

(4) Mukhtasar Báfadthl, called also al-Mukhtasar al-Kabír, by 'Abdalla bin 'Abdur-rahmán Báfadthl.[1] The contents are like those of No. (2).

The *madras* constitutes only an introductory course; but the greater number of pupils go no further. Those, however, who feel a call towards science, go and attend the courses of celebrated scholars established in the principal localities. These courses constitute, in Hadthramút, the superior education. The scholars explain the most celebrated works on grammar, law, and theology. As for grammar, there are the numerous and voluminous commentaries on the Alfiya and Ajrúmiya: in regard to law, there are the Minháj at-Tálibín of an-Nawawí and the Takríb or Fath-al Karíb of al-Ghazzí, with their commentaries; and, lastly, in theology, there are the commentaries on the Korán of al-Baghawí and of the two Jalál-ad-din, the collection of traditions of al-Bokhárí, the Ihyá 'ulúm ad-din of al- Ghazzáli, and the 'Umdat al-'Akáíd of an-Nasafí,—all with their commentaries.

The centre of superior education was formerly Terím: but in our days Síwún has surpassed it. What might be called the Academy of Síwún is an annexe of the grand mosque. The building is called *Robát*, and contains not only the meeting halls of the professors, but pupils without resources there also find a lodging. There are a hundred of the latter: whilst more than 300 students live in the town. People flock thither from all Arabia, even from Mecca and Medína. The endowment fund, sufficiently rich, at least for Hadthramút, receives considerable subsidies from the Indian Archipelago. The number of persons acknowledged as scholars reaches in Síwún to more than 100, for the most part *Sayyid*. The poor scholars live on the endowment to which they are attached, or on the presents which their grateful disciples give them. But no learned Arab, however poor he may be, will fix a sum for his disciples to pay in advance as a right to enter their names.

A scientific career usually begins by being private tutor with a scholar of fame. Next one must attend the latter's meetings, and explain in the evening to students of limited intelligence the words of wisdom gathered, in the morning, from the mouth of the master. Such a repetition is called *mutúl'a*. Only after a course of several years will a private teacher dare to offer himself to the public as a professor. We have already seen above[2] that the recognized scholars all bear the title of *shaikh* in Hadthramút.

Grammar, law, and theology are the only branches of human knowledge seriously cultivated in Hadthramút. It is true that this culture is very intense. In the towns every person who respects himself is somewhat of a theologian or jurist, the result of which is that controversies are there the order of the day. On the other hand, the sciences in which the Arab genius shone in the Middle Ages—geography, astronomy, mathematics, and medicine—are all neglected in the highest degree. It is true, as regards astronomy, that several persons still study it according to the existing Arabic books, and that the inhabitants of the country have generally some idea of practical astronomy, from tradition and by reason of their kind of life: but nobody dreams of making astronomy the object of his life, nor tries to enrich that science by new discoveries.

The result is that in conversing with Arabs of Hadthramút about astronomy or cosmography one is carried back right into the Middle Ages. The earth remains for them the central point of the universe: the sun, the moon, and five planets have each his sphere, &c. It is useless to try and instruct them on this subject; whilst quite appreciating the intellectual and material progress of Europeans, they have a fixed idea that they are better informed than we are as regards the heavens.

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[1] The first words of the book, after the *Bismillâ*, are:—

الحمد لله الذي فرض علينا تعلم شرائع اسلام الخ

By the same [illegible] there is yet another book, entitled al Mukhtasar al-Latíf, treating of sales and purchases [illegible] the used. The two works of Báfadthl have been printed at Cairo, and commentated by [illegible] scholars.

Of doctors (*tabíb*) by profession there are none: and the science itself has descended to the level of an empiricism of a low class. If it is a case of a malady resisting the ordinary drugs and decoctions,[1] recourse is had to a strange panacea,—that is, the body of the patient is touched with a hot iron (*kayya*) at the spot where the disease is supposed to reside. Should the seat of disease be absolutely unknown, the hot iron is applied to different places, especially the skull and principal joints. It is asserted that the procedure in question often produces surprising cures. The application of cupping glasses (*mihjam*) is also frequently resorted to.

There are comparatively few diseases in Hadthramút, which indeed is very natural considering the simple and regular life, the pure and dry air of the mountains, and the total abstinence from pork, spirits, opium, &c. Cholera is there unknown, and it is the same with malarial fevers. Small-pox (*katíb*), though it sometimes visits the country, is never epidemic. Consumption (*sill*) alone appears to make many ravages, which is not at all surprising, seeing the nature of the climate. Cases of leprosy (*jidhám*) have been mentioned to me, especially from the valley of Daw'an. The leper is rigorously excluded from society. A small hut is built for him, by choice on the highest point of a rock, far from habitations. Every day necessary food and water are held out to him on a very long pole, and, for the rest, he is left to his fate. Contagion is feared, and the malady is known to be incurable. In case of a wound, the blood is stanched as much as possible: in a case of a fracture, splints (*jabíra*) are applied. The use of spectacles (*miráya*), for preserving or correcting the sight, seems to be introduced more and more in these latter days, at least among the *Sayyid* and citizens.

Polite literature is also much neglected. The Makámát-al-Harírí, The Thousand and One Nights, some collections of legends relating to the prophets before Mohammed, the history of the heroes of the first times of Islámism, the anthology of al-Abshíhí called al-Mustatraf, and the poetry of Mutanabbí, form almost the only literary food for the mind. Moreover, the serious people regard with an evil eye the reading of these works reputed to be frivolous. Among the tribes, and especially among the Bedouins, much is made of improvisation: but the verses, never being reduced to writing, are very soon forgotten. Moreover, the subject of them is exceedingly monotonous: eulogies on their friends, their wives or betrothed, or satires on their public and private enemies. The poetry of towns is exclusively didactic, and consists, properly speaking, only in *díwán* or treatises, in rhyme, on matters of grammar, theology, or law.

The plastic arts are not cultivated at all. Islámism proscribes them formally, with the exception of architecture. As instruments of lawful music, there is the flute (*mizmár*) for the military[2] and the tambourine (*tár*) for accompanying litanies in honour of the birth of Mohammed. These litanies, called *dhikr maulúd*, are not exclusively chanted at the festival of the birth of the Prophet, but also on all solemn occasions.

The dance (*zafín*) is regarded as permitted: but serious persons, at least among the *Sayyid* and citizens, usually abstain from it.[3] The orchestra is composed of a guitar (*kanbús*)[4] or oblong drum (*hájir*) of wood and four small drums (*marwás*). The latter are held in the left hand and beaten with the right: whilst the *hájir* or oblong drum is placed on the ground in front of the musician, who beats it with both hands, each on a different side. The dance is executed by two persons: it has much resemblance to the polka: only they do not hold one another, nor do they turn round together: each dances alone. In turning, the two dancers approach to and retire from the orchestra alternately, all the while remaining at the same distance one from the other. When the two first dancers have had enough of it, two others replace them, and so on. The men and women never dance in company. Among the Bedouins there exists, besides,

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[1] Medicine in general is called *duwá*.

[2] That is to say, the slaves composing the little regular armies. (*Vide supra*, p. 24).

[3] This in no way affects their wives or daughters.

[4] The *kanbús* is called, in Egypt and Mecca, *'úd*. In Hadthramút it is an instrument specially in use among the tribes. Among the *Sayyid* and citizens the instrument is regarded as improper.

another kind of dance. This dance is called *raks:* it is executed by men and women placed in a circle, and the measure is indicated by clapping the hands. Although this dance is regarded as a very impious recreation, the Bedouins love it none the less. I have never seen it executed, but have been several times a witness of the dance first described. It excited the dancers strongly, the members of tribes especially, who resume during the festivity their primitive brigand-like manners. There were persons among them who in dancing commenced cutting somewhat strange capers. It appears that the *rádí*, or plaid,[1] is indispensable in the dance: at least all the dancers placed their handkerchief over the left shoulder, and I was told it was to represent that piece of clothing. As for women, I have never seen them dance, because, as we shall see later on, there are no Arab women in the Indian Archipelago, and the wives and daughters of the Arabs established in that country know only the native dances. The men of the orchestra accompany their music with a sufficiently monotonous chant. This consists of pieces of erotic poetry, and, to my great surprise, partly even of verses of an edifying tendency. I have never been able to obtain a copy of them exact enough to enable me to publish examples of them. *Les almées*, so well known in other oriental countries, do not exist in Hadthramút.[2]

Section 8.—The Sayyid.

In the course of this work I have already spoken of the *Sayyid* several times. I must add yet a few words on this particular class of the inhabitants of Hadthramút, especially regarding their social position. We have seen that they do not occupy themselves either in commerce or industry, and that, with the exception of the family of *Shaikh* 'Abúbakr, they do not carry arms. No more do they cultivate their lands in person, although the supervision of the labourers is not beneath their dignity, as would be that of a commercial or industrial establishment. Their influence, of purely moral existence, is nevertheless very great, even over the tribes where little is thought of religion.

The *Sayyid* in Hadthramút are, so to say, the representatives of religion and law. They rule public opinion in this respect, and an attention bordering on veneration is paid to them. A *Sayyid*, entering any place where there is company, places himself, by full right, in the post of honour. All persons present rise to kiss his hand, even those who are his superiors in age or erudition. As for their daughters, marriage with any individual of different extraction is regarded as a mesalliance by the law; and although the law itself does not go so far, custom, in Hadthramút, opposes an insuperable barrier to mesalliances of this nature. The most powerful chief of a tribe could not obtain, as wife, the daughter of the lowest of the *Sayyid*.[3]

Many *Sayyid* are regarded as saints (*walí*) even during their life-time: others have the reputation of belonging to the category of the "enlightened" (*ahl-al-kashf*). The latter quality is manifested by the faculty of divining the thoughts of others, and of what happens out of their presence. The greatest "enlightened" one of Hadthramút is at the present moment a certain *Sayyid*, Mohsin bin Sálim bin ash-Shaikh 'Abúbakr, residing at 'I'nát. It is alleged that his prayers are always granted, and numbers of Arabs, even in the Indian Archipelago, make him presents in the hope of obtaining, by this means, the divine blessing on their undertakings.

In general, the *Sayyid* and their families are distinguished by the rigorous observance of religious duties, and belong, more or less, to the literate class. The majority of the members of the family of *Shaikh* 'Abúbakr, however, attach more value to their worldly than heavenly interests. It is said that this family has too readily adopted the mode of life of the tribes, and that it is on the brink of assimilating itself to its surroundings. This family none the less boasts of several "enlightened" ones. The family of al-'Aidarús is specially rich in persons reputed holy, and who have done miracles either during life or after death.

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[1] *Vide infra*, Sect. 10.

[2] A[illegible]mes, only three kinds of women's games are known, called, respectively, *thabat, tibán* and *a[illegible]*; the game of chess is not in vogue: and it is the same with all games of chance.

[3] [illegible]dan law we know that no man can make a mesalliance: consequently a *Sayyid* ma[illegible] [illegible] woman he pleases.

The Saint al-'Aidarús who is interred at ash-Shihr[1] is supposed to have caused a spring to burst forth near Jebel-al-'Arsha by a blow of his spear. Some saints of the same family are found interred at several other places, of which I only mention Aden and Batavia as the tombs most famous for registering vows there. I shall speak, later on, of the Saint al-'Aidarús interred in Batavia.[2]

Other families of *Sayyid* have furnished a large number of eminent scholars. Thus the scholar at present most famous at Terím is of the family of al-Mashhúr. At Síwún there are several illustrious scholars belonging to the family of as-Sakkáf, and the senior Mufti of the sect of Sháf'í at Mecca was an as-Habshí. His son[3] might have succeeded him if he had not preferred to remain in Hadthramút as chief of the academy of Síwún. He judged that the purity of Islámism left much less to be desired in his own country than in the sacred town.

The *Sayyid* of Hadthramút consider their nobility better established than that of all the other descendants of the daughter of the Prophet. According to them, even the line of the *Sherif* of Mecca would not be indisputable. A critical examination of this allegation would carry us too far, and probably be impossible. What is certain, however, is, that it has been possible to quote to me in the Indian Archipelago many examples of *Sherif* or *Sayyid* come from other places who might vainly strive to obtain the hand of the daughter of a *Sayyid* come from Hadthramút, or, what is still more convincing, of the daughter of a half-caste belonging to one of the families of the *Sayyid* of Hadthramút. The pretension, therefore, really exists, even if it be not tenable from history.

Although the influence of the *Sayyid* in Hadthramút, taken as a whole, forms an element favourable to the culture of the mind and the maintenance of law, it has also its bad side. Not to speak of their insufferable pride and infatuation, which are the lot of those who see themselves surrounded, from their very infancy, with a superstitious respect, some observations of more general interest may be made on the subject. The *Sayyid* in Hadthramút constitute an element which is conservative beyond measure. They are opposed to every innovation, whether material or intellectual, and whatever comes from Europe especially is an object of the highest suspicion to them. I know, among other things, that a distinguished Arab of Batavia being in Hadthramút solicited the Sultán of Síwún to establish a school for mathematical and physical science, but the fear of opposition from the *Sayyid* obliged him to abandon the project.

Section 9.—Social Position of Women.

A subject intimately connected with the degree of civilization of a country is the position which women (*hurma*, pl. *harím*) there occupy. It appears that in Hadthramút women enjoy a lot far superior to that allotted them in the majority of other Mahomedan countries. In the first place, divorces (*tilák*) are very rare, and no one even has recourse to them, except for a valid reason. He that would use his right to divorce his wife without a valid reason, would incur the scorn of the public, and certainly would not find another wife belonging to the same social class as himself. In the second place, polygamy does not seem to have taken root among morals: consequently there are no harems, as in the sea-ports of the Levant, with eunuchs and other accessories. The woman dwells in the same part of the house as her husband: she only remains in her room when strangers call.

Supposing a husband exercised his right of taking a second wife, the first would immediately quit the conjugal abode, and take refuge with her parents. By this means she would force her husband to divorce her. Among the Bedouins, polygamy is entirely in disuse. Finally, we have already seen that concubinage with slaves rarely occurs. There is but one class of individuals among whom polygamy is the order of the day,—that is, the married men who leave Hadthramút to seek their fortunes abroad. The women persistently refuse to follow their husbands out of the country; and although such

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[1] *Vide supra*, p. 36.

[2] Second Part, Chapter IV. *(Omitted in this translation.)*

[3] *Sayyid* 'Alí bin Mohammed al-Habshí. I have been told that a *díwán* of his has been printed at Singapore, but I have never seen a copy of it.

refusal is, according to law, a reason for the dissolution of marriage, the former none the less continue to keep their wife who is left in Hadthramút. Only they take another in their new abode. It is only when they are definitely settled abroad that they generally free themselves from the bonds of their first marriage. If, however, there are any children the issue of the first marriage, there is a repugnance to its dissolution, unless the woman refuses to remain the wife of an absent husband.

Although during the last fifteen years the means of communication between the Indian Archipelago and Hadthramút have become more and more easy and cheap, the aversion of the women of that country to follow their husbands does not diminish on that account. I think it must have something to do with their customs This aversion goes so far that a daughter born in the Indian Archipelago of an Arab father and native or half-caste mother never leaves Hadthramút after having been taken there.

The nuptial dowry (*mahr*) has assumed in Hadthramút a peculiar character. According to the social position of the family of the betrothed, the amount thereof has been fixed by custom between 20 florins and 2·50 florins. Besides the dowry prescribed by law, there is the marriage gift (*jaház*), the amount of which varies according to the personal qualities of the betrothed girl, and constitutes an irrevocable gift and without reservation. This, as is known, is not the case with the dowry.

Section 10.—Dress.

In Hadthramút the poor dress like the rich, the chiefs like their subjects. Arms or precious ornaments, the value of the fabrics, and the degree of their deterioration are the only index of social position. In the dress of the men, however, there is a great difference between the *Sayyid* and the citizens on the one hand and the tribes on the other. Only the *Sayyid* of the family of A'búbakr[1] dress like the tribes.

The *Sayyid* and citizens wear a sort of cotton drawers (*fúta*) reaching to the ankle bones and fastened at the centre of the body by a leather girdle (*sabta*). Above this is worn a long coat (*jubba*) likewise reaching to the ankles, and fastened from top to bottom by three buttons (*kils*).

The head is shaved and covered with a turban consisting of a piece of cloth (*'imáma*) rolled round a stiff cap (*kúfiya*). Under the stiff cap, which forms part of the turban, usually another light cotton cap (*kúfiya*) is worn. In undress or when occupied in some manual labour only the latter head covering is worn, and it is an extreme carelessness to have the head bare. Even the very poor always wear the *kúfiya* when they are not at home. Sometimes one of the ends of the turban descends to the shoulder-blade. On the feet are worn sandals (*na'ál*) with thin soles, but no stockings, and, on going out, a species of plaid (*rádí*), about 2½ metres long and 75 centimetres wide, is always carried across the shoulder. Members of tribes wear the *fúta* and *sabta*, but not the *jubba*. Usually, however, their *fúta* does not reach so low as that of the *Sayyid* and citizens: it is worn also in a different manner, and is, by choice, of cloth coloured in lozenge shapes (*shaidhar*). The *jubba* with them is replaced by a short jacket (*mafriyya*) or waistcoat (*sudairiya*,) both buttoned. The *sabta* is not worn under the *mafriyya*, nor under the *sudairiya*, but above one or the other. A dagger (*jambiya*)[2] is attached thereto, a powder horn (*'idda*), a bag (*makraba*) containing bullets (*risás*) and a little bag (*mahfadtha*) containing a tinder-box with a piece of flint. On the left shoulder, members of tribes carry a shoulder belt (*manjad*), to which is fastened a little box (*madhkhar*) for fine powder.[3] On the left shoulder is carried a straight sword (*namsha*)[4] and on the right a little round shield (*darka*). Besides, the *rádí* or plaid is never wanting.

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[1] *Vide supra*, p. 40.

[2] The *jambiya* is slightly curved and double-edged. The blade is about 20 centimetres long and at the hilt 4 to 5 centimetres broad.

[3] Ordinary powder is called *bárú*, but fine powder for the priming bears the name of *dhakhira*.

[4] The *namsha* has a length of about 60 centimetres without the handle. It is sharp on one side only and is carried in a leather scabbard.

As to the head-dress, the members of tribes do not wear the *kúfiya*, and do not shave the head, but cover it with a piece of cloth (*dismál*) much resembling the turban of the citizens, the long hair falling down the back. Around the *dismál* a spare slow match (*fatíla*) is tied. Another head-dress in use among the members of a tribe, especially among the chiefs, is the *sumáda* consisting of a piece of cloth ornamented with a fringe (*dhibál*) and rolled round the head, but in a different fashion than the *dismál*: the fringed ends hang down over the shoulders.[1] A pair of sandals (*na'ál*) and a long matchlock or perhaps a spear complete the costume, which does not lack the picturesque. The majority of poor members of a tribe seldom wear their sandals: however they always have them with them, carrying them tied together and fastened to the matchlock or spear.

The Bedouins wear the same costume as other members of tribes. Only, being poorer, they have less expensive arms and other pieces of equipment and clothes of less fine cloth. Moreover, they do not wear the *sudairiya*, with very rare exceptions, nor the *mafriyya* and sandals. Their bodies, from the waist, generally remain naked, and their *fúta*, always of a dark material, never descends below the knees.

However poor a competency they may enjoy, men of all classes wear a silver ring (*khátim*) decked with a cornelian stone (*'akík*), and, lastly, it is a general custom to shave the mustache (*sháríb*).

The costume of the women is everywhere almost the same: the only difference in this, between the daughter of the lowest of the Bedouins and that of the most wealthy of the *Sayyid*, consists in the cost of the clothes or in the ornaments. The women wear a large robe (*thób*) with sleeves (*kum*) broad at the shoulders, but made narrower at the wrists. The neck of the robe is cut square. For the rest the gown has no opening: it is put on by passing the head through it. It reaches in front just a little above the ankles; but behind it drags a little on the ground. A girdle in gold or silver (*hizám*) or cloth (*'usra*) serves to keep the gown in the middle of the body. Generally, the women wear also another gown beneath, a little shorter than the outer one and of exactly the same shape. On going out they wear very wide trousers (*sirwál*) narrowed at the ankles. However, among the Bedouins the women never use them, but their gowns are a little longer in front.

As for shoes, the women in Hadthramút do not wear sandals at all, but red or yellow half boots (*khuff*). Socks are not worn by them, any more than by the men: whilst among the Bedouins women go barefoot. The head attire of the women consists in small tresses (*'ukda*, pl. *'ukad*). These tresses, to the number of 50 to 60, are rather short, going but a little below the shoulders. The married women, while they wear tresses, cut a portion of their hair in front, and then make it fall over the forehead, very like the present fashion among European ladies. When they go out, respectable women cover their heads with a handkerchief or hair-net, which passes under the chin, and is called *shibka*: to it is attached a veil (*ghashwa*), and the whole body is covered with a very large mantle called *kamís*[2]. Women of the lower classes of society cover the head with a handkerchief called *nukba*, but do not wear a veil. Among the Bedouins only women wear the *nukba* in such a way as to conceal at least the forehead and mouth. The young unmarriageable girls everywhere go with faces exposed.

The clothing of women is sometimes embroidered with gold or silver, especially at the borders. They wear round the neck either strung pearls (*lúl*) or coral (*murján*) or fine chains (*marriya*), the latter by choice, in great numbers. They have in each ear a large number of rings (*kurt*), 15 or even more: the ear has to be bored for each ring. Fashion in Hadthramút requires also for women rings[3] on the fingers and bracelets on the arms, all in gold or silver.

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[1] The *sumáda* seems also to be a head-dress of the Bedouins of the Hijáz and of the Sherif at Mecca.

[2] To be distinguished from the *kamís* worn by men in the Indian Archipelago. (Vid. Second Part, Chapter VI.)

[3] The ring worn by a woman has no stone.

These bracelets are called *hibs*, *shomailát*, *kamâkim* or *'udthád*, according to the part of the arm where they are fastened. Very rich women also wear a sort of diadem (*ku'úki'*). I have been assured that diamonds are not used as ornaments.

In winter the same clothes are worn as in summer: only a larger number is worn, and of deep colours by choice: whilst in summer clothes of white or gay colours are preferred. The materials are cotton (*'utb*) and silk (*harír*)[1]: wool (*súf*) and sheeting (*jaukh*) are only used by persons who have spent a part of their life abroad. Labourers in winter wear a jacket of sheep skin, the hair outside. Among the accessories of dress must be mentioned the habit of dyeing the body yellow with the aid of a plant called *waras*. For the eyes, *kuhl* is used, whilst *henná* is the special dye for the hands. Among the Bedouins only do the men abstain from these cosmetics: as for the other inhabitants of Hadthramút, men as well as women use them. Perfumery is there much in demand, especially essence of rose (*'itr*) imported from the Levant, and incense (*dokhún*). The latter is usually burnt in a terra-cotta censer (*mad-khana*). The use of cotton umbrellas imported from Europe appears to have greatly developed in these latter years, as much among the men as among the women belonging to the upper class of society. An umbrella is called *dthilla* or *madthilla*. If it is hot, both sexes make much use of fans (*mirwaha*) not only at home, but even in the mosque. These fans, however, have a different shape to those used in Europe. Lastly, it remains for me to mention as an article of frequent use, especially on a journey, a sort of leather bag called *jiráb*, in which are placed provisions, utensils, &c. Money carried on the person finds a place in the pockets (*kís*) of the coat.

[1] Men only wear cloth made of silk mixed with cotton, pure silk being forbidden them by Moslem law.

SECOND PART.

THE ARABS IN THE INDIAN ARCHIPELAGO

CHAPTER I.

ORIGIN AND PRESENT CONDITION OF THE ARAB COLONIES.

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In the English possessions on the peninsula of Malacca the first census of Arabs is that of 1874; the last which has been published by the Colonial Government is that of 1884.

1874.

Province.	Men.	Women.	Children.	Total.
Singapore	189	111	165	465
Malacca	81	87	135	303
Penang	106	106	110	322
Wellesley	11	8	13	32
Total ...	387	312	423	1,122

1884.

Singapore	445*	166	225	836
Malacca	70	71	86	227
Penang	163	158	200	521
Wellesley	21	14	18	53
Total ...	699	409	529	1,637

* From information collected by myself in person, this figure is much too high. There are, at most, 200 adult Arabs actually settled at Singapore. I think it is possible to explain the figure of the official statistics: persons passing through Singapore on their way to Dutch possessions must have been entered in the registers.

The English statistics make no distinction between Arabs born in Arabia and those born in the Indian Archipelago. * * *

As for the Arab colonies in English possessions, the most ancient is that of Malacca, but it is decaying, like the town itself, since the foundation of Singapore in 1819. It consists at the present time almost entirely of half-castes, the majority of whom are poor. Those who had the means and energy left the town to settle at Singapore. There is found at present the most flourishing, though not the largest, Arab colony in all the Indian Archipelago. It is the point by which all Arabs pass who go to seek their fortunes in the extreme East. Also the number of new arrivals there increases each year. It is the same with the Arab colony of Poulou Penang, although much inferior to the preceding. In the English possessions the Arabs have no chiefs of their own nationality: they are placed under the direct orders of the European authorities.

As for that part of the Indian Archipelago to the east of Amboyna and Banda, the Arabs have not yet founded any colony there, although their vessels reach as far as New Guinea, and visit the Archipelago of Soulou and the Philippine Islands.

CHAPTER II.

CHARACTER OF THE IMMIGRANT ARABS.

The Arabs who make up their minds to emigrate are not the richest of the population of Hadthramût. It is the same with them as with us or other Europeans: a man who enjoys a certain competency does not go abroad to seek his fortune, or, to use an Arabic expression, "the ring of the Prophet Solomon."

It is generally imagined that for centuries the Arabs have gone to the Indian Archipelago as much in the character of missionaries as for trading. It

is impossible to say with any certainty what might have been their motives for immigration in past ages, but I can affirm that during the past fifteen years not a single person has arrived at Batavia with other than exclusively pecuniary aspirations. The few Arabs who in the Indian Archipelago occupy themselves in sciences, or exercise ecclesiastical functions, form no exception to this rule. Having come with another object they have devoted themselves at a later period, by force of circumstances, to the spiritual interests of their co-religionists. The few ecclesiastics, called from Hadthramút to become in the Indian Archipelago preacher or guardian of one of the small mosques in the Arab quarters, have accepted the offer in view of the emoluments, and not on account of the vocation of becoming missionaries. As for the Arabs who come from countries other than Hadthramút, their immigration is of an analagous character. Even those who come without any intention of making their domicile in the Indian Archipelago, none the less come to fill their pockets. If they endeavour to gain this object in a fashion other than the Arabs of Hadthramút,—that is, by speculating on the credulity of the natives,—it is no less true that not one of them has ever been seen preaching the Korán to the numerous pagans who still inhabit the extreme East.

When an Arab established in the Indian Archipelago sees that he alone is not sufficient for his business, he engages by choice a young man of his own family or tribe. This is the reason why in all the Arab colonies the majority of the immigrants are from the same part of Hadthramút. Thus most of the Arabs in the Indian Archipelago are natives of the great valley between Shibám and Terím. The inhabitants of the valley of Daw'an[1] prefer to go to the colonies of Aden, Jidda, Suákim or Cairo.[2] The inhabitants of the coast prefer British India, especially the Malabár Coast and Hyderabad: the Bedouins rarely leave their country. The newly-arrived Arab becomes the guest of the man who has sent for him. If he has not been sent for, he demands hospitality from a member of his family or tribe. An Arab rarely arrives in the Indian Archipelago without knowing some one from whom he may expect a good reception. A *Sayyid* still more rarely. At Singapore, where nearly all the immigrants from Hadthramút must pass, two Arabs have made it their profession and business to give hospitality to new arrivals and to obtain for them, in case of need, means of continuing their voyage, on condition that the expenses of lodging and sums advanced are repaid with interest later on.

The arrival of an Arab from Hadthramút is generally a matter of great importance in a colony: every one wishes to speak to him, and ask news of his family, his tribe, or his village. Nearly always he brings a packet of letters from relatives in the fatherland. If the person, for whom the communication is intended, cannot be found on the spot, or has already gone to another colony, the letter is scrupulously forwarded by a friendly hand.

The voyage from Hadthramút to the Indian Archipelago formerly lasted several months. It was necessary to go from al-Mokalla or ash-Shihr to Bombay, thence to the Island of Ceylon, and finally to Atjeh or Singapore, the whole in sailing vessels. This voyage is sometimes taken even now, but those who have the means prefer to embark at Aden directly for Singapore on the European steamers. I have always heard the Arabs speak with partiality of the steamers of the French Company of the Messageries Maritimes: is it because they generally find among the officers and crew persons who speak their language? We know that an Arab rarely travels first or even second class.

The young Arabs who find no temporary lodging with some fellow-countryman, and who do not earn enough yet to have a house of their own, sometimes take one together. Each is his own cook: but the expenses of a porter, of water and fire are borne in common.

An Arab come from Hadthramút can, without having any powerful protectors in the Indian Archipleago, pretty soon obtain a competency, in comparison with the small sums he has lived upon in his own country, or which the natives earn, whose manner of life he adopts entirely. But a sum absolutely insufficient

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[1] pl. Daw'ain

[2] Vide de Maltzan Op. Cit., pp. 20 and 46

for Europeans, with their excessive needs in a tropical climate, constitutes for an Arab not only enough to live upon, but even allows him to make small savings. At Batavia, for example, there are few Arabs who do not get from 30 to 40 florins a month; if this figure appears a little high as a *minimum* for some other colonies, we must not lose sight of the fact that, generally, living is cheaper there than in the capital of the Dutch possessions. At any rate, I do not think that there is in the Indian Archipelago a single Arab of Hadthramút who, unless he is lazy, earns less than 20 florins a month,—that is, more than double what he needs to live in Hadthramút in a comfortable manner.[1]

One seldom meets an Arab, be he rich or poor, who spends all his income. Economy is a thing that partakes of their nature, and enables them nearly all to enjoy a certain prosperity: it must be said to their honour that when they reach a competency in the Indian Archipelago, they scarcely ever forget the members of their family who remain in their own country. Should these have no need of help, they give of their superfluities to the mosques, to the schools, or other pious endowments: there are some even who send money yearly to some venerated scholar or some aged friend. Arabs will never imitate the *nouveaux riches* in Europe, becoming ashamed of their poor relations, and trying to get rid of them as quickly as possible. On the contrary, it is an innate idea with them that the good fortune of any one shold profit all the family.[2] An Arab who should think of escaping from this moral objection would draw down the scorn of all his fellow-countrymen. With much greater reason is it so when it concerns his ancestors. The respect of the Arabs for the authors of their life, already remarked by several travellers, has struck me very forcibly in the Indian Archipelago, even among the half-castes.

It is impossible to know the exact total of these annual remittances to Hadthramút. However, I may value them at about 1,50,000 florins. The greater part are not made through the medium of houses of business, nor European banks; and even those which do so pass are not sent direct, but by the medium of Singapore, Bombay, or Aden. Generally they are made in hard cash, which is entrusted to some friend or member of the remitter's family or tribe who is about to revisit his country. I have never heard of an abuse of confidence. There is an Arab at Batavia who sells drafts on Síwún, where he has deposited in the hands of his attorney a sum, I believe, of 50,000 florins, which is filled up by means of drafts on Aden as soon as it threatens to become exhausted. From there the amount, in hard cash, is despatched to its destination.

The scrupulous manner in which Arabs in the Indian Archipelago observe the precepts of the Mahomedan law relating to religious alms (*zaká*) is a fresh proof that the spirit of benevolence has taken deep root among them. Their sobriety equals their benevolence. No Arab of Hadthramút is found addicted to alcoholic drinks[3] or opium. Even among the half-castes, these vices are rarely met with. Then the Arabs, however poor they be, know how to keep their daughters from prostitution—a thing of so much the greater merit that the natives of the lower ranks are extremely weak in that matter, and that the daughters of the Arabs belong in character really to the latter nationality.[4] At Bangkllen only was an instance mentioned to me of an Arab female half-caste who had gone to the bad.

A further praiseworthy trait in the character of the Arabs of Hadthramút is their respect for the culture of the mind in general, and that of their favourite sciences—theology, jurisprudence and grammar—in particular. Even the members of tribes, otherwise slightly civilized, cannot avoid the influence of public opinion in this respect. One of the things which they praise most in European Governments is the liberality with which they subsidize scientific explorations. The Arab scholars, small in number in the Indian Archipelago it is true, enjoy among their follow-countrymen a consideration which would not have been

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[1] Among half-castes there are many who could not reach this sum. I shall speak more fully of their economic condition in Chapter VIII.

[2] There would be persons sufficiently exacting in this respect in Hadthramút. Their demand for assistance sometimes assumes the character of a veritable employment.

[3] "Drunk" in the Hadthramút dialect is called *dikhán* or *dúkh*; "drunkenness" *dukha*.

[4] See *infra*, Chapter VI

expected when it is recollected that probably a third of them were nothing more than brigands in their own country. I have been at a gathering of Arabs where the richest merchants and chiefs nominated by the Dutch Government treated a comparatively poor and obscure scholar in a manner which proved that they regarded him as their superior. Nor does this respect limit itself to idle marks of politeness. A rich Arab of my acquaintance being at Aden, and chance having informed him that a scholar among his countrymen had some quarrels with the native clergy of his town, immediately placed by telegram the sum of Rs. 2,500 florins at the disposal of the scholar, to enable him, in case of need, to entrust his defence to one of the principal barristers. Fortunately the matter did not go so far: but this mark of disinterested respect towards one who was not of his family, nor even among the number of his intimate friends, deserves the approval of every honest man.

Wealth alone bestows no prestige in the Arab colonies any more than a nomination by the Dutch Government[1] as the chief of the colony, even should this be combined with the honorary rank of lieutenant, captain, or major. Of course, obedience will be given to the chief of a colony since the law exacts it, it being known that a refusal of obedience would be punished as rebellion. But the local authorities must not be under any illusion as to the influence of a chief over his fellow-countrymen, if he possessed none before his nomination, or if he was not in an independent position. In the latter case the chief would rarely dare to use even his legal authority over those who are his superiors in fortune or birth. I could cite striking examples in this respect, especially in regard to the assessment of taxes. Besides, a chief not belonging to the notables of the colony would be certain to lead the life of a dog among his fellow-countrymen. A *Sayyid* does not like to be under the orders of an almost illiterate Bedouin: the relatives, though distant, of a tribal chief or the member of a respectable family only obey against their will an individual who might be an artizan or domestic servant in Hadthramût. The local authorities have on many occasions consulted the Arab colony itself on the choice of its chief in the case of a vacancy, and this procedure has always had the best results.

If an influential or popular person be nominated chief of a colony, this distinction raises him the more, but it would be useless to look among the Arabs for that mania for honorary official titles which is noticeable among the rich Chinese, especially in the island of Java. I know of cases even in a large colony where it was not possible to find any one fit and willing to take upon him the functions of chief. The trifling advantages, as much in a material as moral point of view, which could be expected from a nomination, would not by any means balance, in the ideas of the Arab notables, the care and trouble which would be gained by accepting it. They would find nothing prepossessing in running daily the risk of being placed between the Dutch authorities and their fellow-countrymen, with the probability of drawing on themselves the enmity of both parties. The presence of several competitors for the duties of chief of a colony is always a sign of discord, even when this has not been manifested by facts. Among the causes of discord the most usual are the antipathy of Arabs born in Hadthramût towards the half-castes, or perhaps that of the poor *Sayyid* towards rich merchants of low extraction. It is seldom that political complications in Hadthramût bring in their train important disagreements in the Indian Archipelago.

The criminal statistics are singularly favourable for the Arabs. A Dutch Magistrate told me that in a period of twelve years he had only had to sentence a single Arab. From an account supplied to me by the Inspector of Prisons only 8 sentences of imprisonment exceeding a year have been pronounced against Arabs in the years 1883, 1884, 1885, and, moreover, 7 of these 8 sentences concerned half-castes. The solitary Arab born in Hadthramût who was sentenced, had committed an attempt against morals: the 7 half-castes were all guilty of some kind of theft. As for sentences of a lighter nature, the official statistics mention Arabs, Chinese, Bengális and other non-Christian foreigners under the same heading.

Notwithstanding all the good qualities of which the Arab character gives proof, there are no people in the Indian Archipelago who are looked upon with such an evil eye, or who shun Europeans more. Whilst the rich Chinese

[1] In Arabic the chief of a colony is called *áhú*.

generally seek the society of Europeans, and give their children a European education, nothing of the kind is seen among Arabs.[1] They never send their children to the Government schools or those of the missionaries: only at Soumenep have I seen the child of an Arab among the pupils of a native primary school. At Singapore, it seems, the advantages of an European education are more appreciated by the Arabs. At least there are many Arab pupils in the schools of that town. There also an Arab is a member of the commercial council, and they have a special circle which numbers thirty members: only the most esteemed individuals are admitted. It is, at the same time, a sort of debating society, a species of amusement, as we know, much in vogue everywhere among the English. For want of regular debates, they pass the time in chatting, playing billiards, chess, or draughts. They never play for money: consequently cards and other games of chance are prohibited. The Arabs at Singapore are no less excluded from European society than in the Dutch possessions. I believe also that their reputation, especially their commercial reputation, is still worse than in Batavia.

The Arab quarters, with few exceptions, are dirty, and offer no attractions to European visitors; the interior, also, of the houses is wanting in all that they appreciate. Contrary to the Chinese, who love to display their prosperity by the splendour of their houses and equipages, the Arabs make no account of luxury either within or without. The majority even try to pass as poorer than they are. Neither the women nor their daughters are ever visible, at least in the more reputable houses. Then they have imported from the desert a sort of freedom of speech, not to say insolence, which displeases everybody, and which, joined to an incorrigible want of respect to the authorities, is not exactly the means of winning them the good graces of the Government. This trait of character is shown, above all, by the members of tribes—a thing not at all to be wondered at, when one knows the kind of life which these persons have led before arriving in the Indies.

Although the *Sayyid* and citizens may, in general, be more presentable, seeing also their higher degree of civilization, there is much wanting before they all adopt the forms of politeness expedient in European society.

We may note also, as traits not to the advantage of the Arabs, their vindictive character, their liking for law suits, and their incessant quarrels with the native clergy about Mahomedan religion. These quarrels especially displease the Dutch authorities, who are bound to abstain, by the colonial charter, as much as possible from every interference in religious affairs, and because, moreover, they have not the special knowledge necessary for deciding questions of that nature. Lastly, the Arabs have scarcely any scruples if it is a question of gaining money. They are not accommodating in business, and many of them have a stinginess which often does them harm. Always and foremost seeking cheapness, even in the choice of a lawyer, a notary, or a doctor, they are often the dupes of their fancied acuteness.

There are but very few Arabs in our days who after living in the Indian Archipelago and making their fortune retire to Hadthramút.[2] Many, it is true, return there for a time, in order to see their family again, or to take their children there. Some have a house and date plantations there, and even a wife. Contrary to the Dutch, they do not transport the fortune acquired in the Indian Archipelago to their own country. The principal cause of this is, first, the small amount of security in the country; and, secondly, the circumstance that their wives, all born in the Indies, are, in general, but little inclined to live in a country the language of which they do not speak.

Besides these general causes there are others of a secondary nature. The majority of the Arabs, and first among them those who have amassed a fortune of any importance in the Indian Archipelago, no longer love their country after having made a long stay abroad. They have left it often young and poor: be-

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[1] Only at Palembang and Pontianak have I found some Arabs, all half-caste, who frequented the European colony.

[2] *Vide* DeMaltzan, Op. Cit., p. 49.

come rich, they find themselves placed in a false position there. Arabs who have long dwelt abroad and there enjoyed some comfort have, besides, contracted thereby habits contrary to the taste of their fellow-countrymen in Hadthramút, and have learnt to make needs for themselves which they are unable to satisfy in their own country. This especially affects members of tribes, who, in order to remain with their family, would have to abandon even the small amount of luxury to which they are accustomed.

Finally, there are in the Indian Archipelago Arabs, even notables, who have had certain affairs in Hadthramút which prevent them setting foot there again. However, it must be admitted that there is no great number of these. To listen to them, one would say there was nothing good in their own country. I know one of them who goes very far in his invectives. I have been unable to learn, in detail, what he has done: but it is none the less certain that nearly all the tribes of Hadthramút have banished him notwithstanding his title of *Sayyid*.

CHAPTER III.

Means of Subsistence.

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I have mentioned above that want of capital is the principal fault of Arab trade. This defect is aggravated by the facility with which European houses of business give credit to every person who wears a turban. I know Arabs who, without really possessing anything, buy monthly, on credit, merchandise for more than 20,000 florins. Should trade prosper, they can honour their signatures. If they have only been able to sell their goods at a loss they have recourse to one or two extensions of their bills, in the hope that prices may recover. Should this hope fail, they endeavour to prolong the agony by paying the most pressing creditors with the proceeds of the goods sold on credit elsewhere. This is only to make one hole to stop up another, and the end is bankruptcy.

The bankruptcy of Arabs offers some peculiar characteristics. We have seen that in Hadthramút there are no regular commercial books, and of course there they are quite ignorant of book-keeping by double entry, which is used in European trade. When we add that merchants possessing in Hadthramút a certain competency rarely emigrate, that the greater part of the Arabs in the Indian Archipelago are members of tribes, petty citizens or *Sayyid*,—that is, individuals absolutely strangers to business,—we can understand why Arab commerce is characterized by a remarkable non-observance of the articles of the Commercial Code relating to books. I don't believe there are more than five or six Arabs in Batavia whose business-books would satisfy a slightly rigorous examination. Knowing that in case of bankruptcy they must produce their business-books, they make them up, well or ill, with the aid of their notes, as soon as they see their failure to be inevitable, or perhaps they produce only the said notes, with the aid of which no one can make out a balance sheet except the bankrupt himself. The bankrupt being, in nine cases out of ten, incapable of keeping commercial books in European style, it is very difficult for the courts to decide whether there is fraud or not, and the penalties directed in the Penal Code against bankruptcy are consequently most often without effect.

Arab bankruptcies end usually in a composition. The nature of the credits forming the greater part of the assets is opposed to a liquidation, so to speak official, by the Chambers of Wards and Inheritance, which are entrusted with the full powers of the syndicate in the Dutch possessions. That is why the creditors readily accept a composition guaranteed by one or two of the fellow-countrymen of the bankrupt. The latter only render him this service on condition of his giving up all his assets to them. When the composition is confirmed, and the sum agreed upon paid, the guarantees employ the bankrupt in recovering the assets from his native debtors, and often he recovers more than the amount promised in the composition. The guarantees, having done a good business in this way, assist the bankrupt in recommencing business. Sometimes even no recourse is had to a guarantee; but a friend of the bankrupt offers the European creditors so much per cent., on condition of handing their debts over to him. Then having become the sole creditor he makes a composition with the bankrupt, after which he makes him recover his assets on his account, paying him a

fixed salary in advance. I know at Batavia a rich Arab who owes his fortune, in a great measure, to transactions of this nature.

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After trade, navigation deserves to be mentioned as a means of subsistence among the Arabs. Very few among them become sailors. The captain (*nákhúdha*), the mate (*mu'allim*), and the supercargo (*karráni*) of the vessels are Arabs. The remainder of the crew consists of native sailors. Seldom does an Arab captain command a vessel not belonging to one of his fellow-countrymen; similarly an Arab vessel is rarely commanded by a captain of another nationality.[1] On many Arab vessels there is an European mate, possessing an official certificate, to satisfy the conditions imposed by European charterers with respect to policies of insurance. Arab seamen never submit to examinations to obtain a certificate of seamanship, and neither do they get their vessels insured, unless the charterer[2] demands it. Navigation has for a long time been the favourite profession of Arabs in the Indian Archipelago. One would not have expected it, as the greater part of them have never seen the sea before leaving their own country. In the commencement of this century, when emigration to the Indian Archipelago made a start, navigation was indeed the principal source of the development of the Arab colonies, especially those of Palembang, Pontianak, and Grissée. Later on, those of Sourabaya and Singapore entered on the same path. In the first quarter of the century the Arab shipowners were, at the same time, if not pirates in person, at least the factors of piracy and receivers of the booty. I have seen official reports of that time in which it was declared that there were few shipowners or Arab seamen whose consciences were perfectly clear from piracy. In proportion as the trade of pirate became more dangerous and less lucrative by reason of the energetic measures of the Dutch and English Governments, Arab navigation assumed an exclusively commercial character. It did not cease to become more profitable in consequence of the development of trade and prosperity among the natives, due to the consolidation of European rule. Arab navigation reached its zenith between the years 1845—1855. It was during this period that nearly all the shipowners realized enormous profits: but since then a decline commenced by reason of the development of steam navigation in the Indian Archipelago, which created a fatal competition with sailing vessels. This navigation was entirely in the hands of European companies: of later years only the Arabs and Chinese have begun to take a part in it, but still on a very limited scale.

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In these days Arab navigation is almost exclusively in the coasting trade. There are only the Arab steamers of Singapore which start from the Indian Archipelago to visit China on the one side and Jidda on the other. From what is said there were, in the first half of the century, some Arab vessels which visited the Red Sea and Persian Gulf; but in these days that navigation, as well as Arab trade between the Indian Archipelago and those parts, has ceased to exist.

The Arab steamers between Singapore and Jidda are chiefly intended for the transport of pilgrims. The owners of these steam vessels have their accredited agents among the Arab merchants in some of the other ports of the Indian Archipelago. These agents, however, must not be confounded with the pilgrim agents from Mecca, of whom I have spoken in the Introduction. They only issue passage tickets—nothing more. Of later years, however, Dutch steamers from Batavia to Jidda compete greatly with them, at least so far as pilgrims from the Island of Java and the west coast of the Island of Sumatra are concerned.

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The following table gives detailed statistics of the number of well-to-do Arabs and their approximate income:—

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[1] In 1885 there was only one vessel belonging to a European, one to a Chinese, and two to natives, commanded by Arab captains. In the same year there were six native captains and a single Chinese captain commanding Arab vessels.

[2] We know that the contract of insurance is regarded by Mahomedans as a want of faith in God, and is not recognized by their law.

English Possessions.

	Arabs having an annual Income of		
	600 to 3,600 Florins.	3,600 to 12,000 Florins.	More than 12,000 Florins.
Singapore	90	50	15

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CHAPTER IV.

Religion and Education.

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CHAPTER V.

Political Opinions and Aspirations.

An opinion, very widely spread among Europeans in the Indian Archipelago, is that the Arab colonies contain one of the elements most hostile to their Government. This opinion, however, is none the less perfectly erroneous, at least as regards the Arabs from Hadthramút. It is astonishing even that this idea could have taken so deep a root, as every one might ascertain with his own eyes that the material interests of the Arabs from Hadthramút demand, before everything, the maintenance of public order.

We have seen that their whole fortune is embarked in commerce or in immoveable property or vessels,—that is, in a way not admitting of being carried to a safe place in case of troubles. We have, besides, seen that scarcely any of them return to Hadthramút after having made their fortune, and that they never transport it thither. At any rate, their children born in the Indian Archipelago remain there with scarcely any exceptions, and are generally soon disengaged of all ties to Hadthramút. How, then, can it be imagined that these same individuals are the abettors of the rebellions which from time to time burst out among the natives—rebellions which may cause some embarrassment to the European Governments, but which are never of a kind to end in the formation of a Mahomedan power sufficiently strong to maintain itself. Every sensible person understands that they can have no result but the death of a few unfortunate persons and the devastation of property: but the ideal of the Mahomedan law, —that is, a sovereign dominating, if not the world, at least all the faithful,—will always remain a Utopia.

Besides, the Arabic newspapers read in the Indian Archipelago,[1] without being up to the mark of European journalism, are enough to inform their readers that the centre of gravity of the interests of Islámism is not situated in the extreme East. Moreover, it is sufficiently clear that in our days not one of the Mahomedan princes is powerful enough to expel the Europeans from that distant part of the world.

[1] Of these newspapers the best edited was certainly al-Jawáib, appearing at Constantinople, but suspended some years ago by the Sublime Porte. This paper had a very pronounced tendency to Pan-Islámism. It numbered many subscribers in the Indian Archipelago. It appeared again in November 1885 at Cairo under the name of al-Káhira. The other Arabic newspapers at present diffused over the Indian Archipelago are very much its inferiors. I mention the principal of them:—

Al-I'tidál,	appearing at	Constantinople.
Al-Insán	do.	do.
Al-Janna	do.	at Bairút (Syria).
Thamarat-al Funún	appearing at	Bairút (Syria).
Lisán-al-Hál	do.	do.
Al-Watn	do.	Cairo.
Al-Ahrám	do.	Alexandria.
Raudthat-al-Iskandariyya	do.	do.
Al-'Urwat-al-Wuthká	do.	Paris.

The latter is a weekly paper, in which a vehement propaganda is preached for the restoration of the former Khedive of Egypt, Ismá'íl Páshá. Moreover, this paper does not cease to advise all Mahomedans placed under the dominion of European powers, and specially that of England, to shake off the yoke of the infidels. I have never met an Arab who read European newspapers

It will perhaps be objected to me that there are, in the Indian Archipelago, a large number of Arabs who, having left their deserts a short time only and not reading the newspapers at all, cannot have sufficiently just political notions to reason thus. It will, moreover, be alleged that these very individuals, without fortune or family in the Indian Archipelago, have no interest in the maintenance of order. To these objections I reply that poor or recently arrived Arabs are almost always, if not in the employ, at least in the pecuniary or social dependence of their fellow-countrymen more favoured by fortune, and that these latter would be the first to oppose any inconsiderate acts, the disastrous consequences of which would recoil on themselves.

And, then, it must not be forgotten that the ties of family are much more pronounced among the Arabs than with us. If, for instance, an al-Habshí has an interest in the maintenance of public order, another al-Habshí will not go and disturb it, even if the latter had nothing to lose. Moreover, the *Sayyid* and citizens are in Hadthramút, for the most part, peaceable people. As for the members of tribes, it is true that they are of a sufficiently turbulent nature, but they absolutely want that religious enthusiasm necessary for preaching the overthrow of the European power. Undoubtedly, Arabs settled in the Indian Archipelago are distinguished from the native Mahomedan population by the rigorous observance of the duties of religion; but, as for the prescriptions of their law relating to war against the infidels, I don't believe that one among them troubles himself seriously about them. Also, in my frequent relations with the Arabs, especially in the last years, I have found them religious, but not fanatical;[1] and I have never detected any feeling hostile to the European dominion founded on difference of religion. On the contrary, many of them have openly declared to me that they would not be sorry if some foreign power occupied Hadthramút, and made security and prosperity reign there as in the Island of Java. They appreciate much the fact that, in the Dutch possessions especially, the institutions of the Mahomedan law are maintained as much as possible, and that Mahomedans there are placed under the direct rule of chiefs of their own religion. It is needless to say that the Arabs in the Indian Archipelago sometimes have disagreements with the local authorities, and even with the Government. They are very refractory when it is a question of paying taxes, especially personal taxes, and they only submit against their will to the jurisdiction exercised by the native Mahomedan clergy in regard to rights of families and inheritances. But this is an opposition of quite another kind than such as would contain the germ of a political and religious rebellion. Enlightened Arabs understand perfectly that Europeans are superior to them in the field of industries, trade, and sciences. It is only in the domain of religion that they regard us with pity.[2]

In order to dissipate entirely the distrust of the Arabs from Hadthramút, I must mention that Mecca, although certainly a holy town, in no way represents to them the intellectual and spiritual capital of Islámism. Whilst respecting the aristocratic families, the learned and the upper clergy of Mecca, they do not forget that the great majority of its inhabitants have no other religious sentiment but that of deriving the utmost possible profit from the devotees who flock thither each year. Therefore, the number of Arabs settled in the Indian Archipelago who have performed the pilgrimage is comparatively limited, and their wives and daughters never accomplish it. What is preached at Mecca constitutes perhaps the watchword for Javanese and Malay pilgrims, but certainly not for those of Hadthramút. For the latter, Mecca is a town too little Arab; and Pan-Islámism, with which some individuals in that town strive to indoctrinate foreign pilgrims, has no effect upon them. Similarly, they have spoken of the progress of the Mahdí in the Soudán as a matter that does not affect them.

We have seen that the chiefs of Hadthramút profess to be under the protection of the Sublime Porte, but that that power does not, in fact, exercise any

[1] I have had a proof of this more than once in the manner in which they inquire about the precepts of the Gospel. Especially among the *Sayyid* there are many who love to talk of comparative theology, all the while taking it as an indisputable fact that Christianity, taken in its entirety, is an error.

[2] We shall look in vain in the Indian Archipelago for an example of the conversion of an Arab to Christianity.

authority there. In any case, no Arab domiciled in the Indian Archipelago would consider himself obliged to obey orders emanating from Constantinople. Supposing the Sublime Porte made an appeal to the tribes of Hadthramút, I could well believe that some of them would take up arms, not for a religious sentiment, but in the hope of realizing a handsome booty. The Sublime Porte, however, would soon have enough of these undisciplined auxiliaries, who do not trouble themselves much about his dignity of Caliph, or successor of the Prophet[1] and who probably would not make much distinction between Christians and Turkish officers, or functionaries brought up at Paris or London and imbued with modern ideas. The homage rendered in Hadthramút to the Sublime Porte by inserting the name of the Sultán in the public prayer has no other import but to acknowledge that he is at present the greatest Mahomedan power, and the only one whose voice would be listened to by European diplomacy.[2]

As for the political ideas of the Arabs of Hadthramút, regarding the European powers, we may state, in the first place, the fact that Russia seems to exercise a certain fascination on their minds, even in their country where no Russian has yet set foot. It seems that Russia, by its extent merely, has an irresistible attraction for the peoples of Asia, and that she is regarded in Hadthramút as a half-Asiatic and Mahomedan State. She is called "Great Constantinople" as opposed to "Little Constantinople"—that is, Turkey.

The nation which represents Christianity and Western civilization to the Arabs of Hadthramút is France. The name of "Franks" (*Ifranji*, pl. *Ifranj*) still means in our days in Hadthramút all Europeans, Dutch and English included. Moreover, it is strange what popularity the Napoleonic legend has even among the Bedouins. The name of the Great Emperor and that of France are united in their eyes in an indissoluble bond.

England has much less prestige in Hadthramút. It is known that she is a powerful and, above all, a rich nation: but what exercises a very regrettable effect on the mind of Arabs is that a queen and not a king reigns in England. It is generally believed that the constitution requires a feminine Government, or else that the parts of the two sexes are there interchanged, and that women are the heads of families. This latter subject seems to prejudice minds in Hadthramút strongly. Newly-arrived Arabs from that country, with whom I have talked politics, almost always broach questions relating to the marital authority and degree of emancipation of women in the states of Her Britannic Majesty. It is useless to add that they were still more astonished when I assured them that so powerful a sovereign had had but one husband.

Holland is only known in Hadthramút as the ruling power in the Indian Archipelago,—that is, in the country whither a large number of Arabs go to make their fortune. Of other European powers thay have no idea at all. Germany is for the inhabitants of Hadthramút the country where the cheap stuffs are manufactured that inundate the country, and against which the national industries are unable to struggle.

It will be understood that Arabs who have travelled much, or made a long stay in the Indian Archipelago, have more correct and more definite ideas on the actual state of politics. They have learnt of the existence of newspapers, and have had occasion to meet Europeans of different nationalities. They know perfectly well that English households are managed much the same as those of other Europeans. I thought it, however, of some interest to set forth the political ideas of people who had left the desert only a few weeks previously.

Political questions in the Indian Archipelago are regarded by the Arabs of Hadthramút with supreme indifference, so long as their material or spiritual interests are not at stake. They obey with a good grace the laws and customs

[1] Mr. N. B. E. Baillie in his pamphlet "Is the Sultán of the Turks the Caliph of the Musulmáns" has already demonstrated that the caliphate of the Sublime Porte is very questionable from the point of view of Mahomedan law.

[2] About eight years ago a chief of Yemen, whose country had been conquered and annexed by the Sublime Porte, arrived at Batavia to demand assistance from the Arabs, in money and other things, to enable him to continue the war for his independence. He met with no success; but, if in Hadthramút the Sublime Porte had been popular or even respected, it is clear he would not have come to ask for help in a part of the world where he knew that the Arab capitalists are, with one or two exceptions, almost all natives of Hadthramút.

of their new country. Thus, in the Dutch possessions, vaccination, which without being compulsory is nevertheless carried out in a sufficiently marked persuasive manner, encounters no opposition on their part. Even events, such as the conquest of Atjeh, which formed the subject of conversation among all the Europeans in the Indian Archipelago, made no noise in the Arab colonies.

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In the quarrels between the Dutch Government and the native princes, the Arabs from Hadthramút, unless they remain neutral, are nearly always on the side of the Europeans. In the war of Atjeh only there was an Arab of Hadthramút who was for a long time the principal author of the hostilities against the Dutch Government, but even he ended by deserting the cause of insurrection.[1] On the other hand, another Arab rendered important political services to Government in that war. This was the *Sayyid* Mohammed bin A'búbakr 'Aidíd, now deceased, but during his life chief of the Arab colony of Batavia. In recognition of the services rendered by him, Government granted him the honorary title of Major in 1877, and two years later that of *Pangérun*,—that is, the highest title of native nobility.

The example of *Sayyid* 'Aidíd is not the only one that might be mentioned. Several other distinguished Arabs have given proof of their loyalty to the Dutch Government.

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Before finishing, I should like to say a word further on the cause of the bad political reputation of the Arabs among the majority of Europeans in the Indian Archipelago. This cause is no other than ignorance. We have seen, in a preceding chapter,[2] that the Arabs in the Indian Archipelago are the nation which holds itself most aloof from European society. The result is, that they are not known. Then, everybody knows that Islámism proclaims the conversion of infidels by the sword, and that Arabs are much attached to their religion; and from this the conclusion is jumped at, that these unsympathetic persons ask for nothing better than to cut the throats of the Europeans on the first occasion.

A second mistake is committed by including, under the general term of Arabs, inhabitants of Hadthramút, Yemen, Mecca, Egypt, and the coasts of the Persian Gulf, indeed even every individual who wears the turban and is clothed with the *jubba*. It is not remembered that many Turks, Persians, &c., though they speak Arabic, and dress like real Arabs, have no more Semitic blood in their veins than the Dutch or English. It is also forgotten that the majority of people coming from Mecca into the Indian Archipelago do not belong to the Arab race: they are Arabianized foreigners, who are never admitted into the Arab quarters as fellow-countrymen, or as respectable persons even. These individuals, moreover, form in the Indian Archipelago such an insignificant minority that their opinions, in so far as they profess any, not only cannot be reckoned as those of the Arabs in general, but might be regarded as null and void when we speak of opinions current in the Arab quarters. If there are some whose petty trade does not justify their long voyage, and of whom consequently we might suspect that they have an object which cannot be avowed, this suspicion does not attach to Arabs properly so styled. I do not think it expedient to enter into fuller detail concerning the aspirations of the persons I have here in view, and several of whom have been pointed out to the police by our Consular agents as dangerous subjects. At the same time, I can assure the reader that even the individuals in question are not all enemies to Europeans. Bohemianism is generally but very slightly interested in politics in the extreme East as in Europe.

To avoid all misunderstanding, I will add that my assertion, that the Arab colonies are not at all hostile to the European rule, does not exclude the presence of some spendthrift having other sentiments than the majority of his fellow-countrymen, but we may be sure that these latter would be the first to disown and denounce him should he become dangerous.

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[1] *Vide infra* Chapter VII, Section 1.

[2] *Vide* p. 48 *et seq.*

CHAPTER VI.

Difference between the Arabs in the Indian Archipelago and those in Hadthramu't.

The main point in which the Arabs in the Indian Archipelago differ from their fellow-countrymen who remain in Hadthramút, is the circumstance already noticed,[1] that not only are there here no Arab women born in Arabia, but not even Arab women of mixed blood who have been educated in Hadthramút.

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Enmities between tribes in Hadthramút have scarcely any influence on the relations between members of those tribes in the Indian Archipelago. Last year, among others, two Arabs at Batavia were in partnership in spite of the hostilities which had arisen between their respective tribes. In like cases, perhaps, they might exchange a few insults, or twit one another, or make an epigram: but seldom would it go beyond this. On the other hand, enmities between Arabs in the Indian Archipelago often have their counterpart in Hadthramút. A homicide committed in Batavia on a member of a tribe would entail in Hadthramút the death of a member of the tribe or of the family of the offender. I know that a member of a tribe fired a fatal shot upon a citizen from an ambush, because the brother of the latter had obtained the execution of an arrest against another member of the same tribe. If the creditor had himself belonged to a powerful tribe, the assassination would probably not have occurred, for fear of stirring up a long blood feud, and because no blood had positively been shed by the creditor. In this case, however, only a citizen family, not in a condition to avenge the murder, was in question. This story may serve as a commentary on what I have said higher up[2] regarding the position of citizens relatively to the tribes in Hadthramút.

CHAPTER VII.

Influence on the Native Population.

Section I.—Political Influence.

I have shown above[3] that it is a mistake to attribute to Arabs, in general, hostile intentions towards the rule of the Europeans: but none the less they have had, in the Indian Archipelago, a great influence on the native population. The history of Java teaches us that, in the 15th century of our era, Arabs or the descendants of Arabs founded several small principalities along the north coast of that island, and ended by shaking down the powerful Hindu Empire of Modjopahit. The history of the fall of that empire offers us this strange spectacle, that the Arabs had only to present themselves in the midst of a pagan people to become governors of provinces, and espouse the daughters of kings or of the upper aristocracy.[4] It has often been asserted that the influence of the Arabs over the native princes in the Indian Archipelago is due to the fact of their being fellow-countrymen, if not descendants, of the founder of Islámism. I do not think this explanation is maintainable upon the facts. Supposing their present influence could be explained in this way, how can their success in a pagan empire be attributed to the same cause, based indeed, as was the empire of Modjopahit, upon the distinction of castes?[5]

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In the ancient principality of Atjeh, Arab influence on politics has been very great for centuries: but, from the little we can retrace of the internal history of the country,[6] it is clear that the influence came from Mecca rather than Hadthramút. If it is true that there are several descendants of Arabs from Hadthramút in Atjeh, and that some among them have actually become petty chiefs, it is remarkable that we do not come across any important personage in the his-

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[1] *Vide* p. 41. [2] *Vide* pp. 15 and 17. [3] *Vide* p. 52. [4] *Vide* Veth: Java II, p. 187, *et seq.*

[5] In the Livre des Merveilles de l'Inde we find, at pages 154 and 155, a narrative which further proves that the pagan princes of Java had a sort of deference for the Musulmáns and for Arabs in particular.

[6] *Vide* Veth: Atchin en zijne betrekkingen tot Nederland (Atjeh and its relations with the Netherlands).

tory of the country, whose name denotes an origin from that part of Arabia, before the appearance of *Saygid* 'Abdurrahmán bin Mohammed az-Záhir,—that is to say, before the events which brought about the conquest of Atjeh by the Dutch.[1] I will mention a few features in the life of this adventurer, in order to set forth to what height an Arab without money and special acquirements may rise among the inhabitants of the Indian Archipelago. Born in Hadthramút in 1832 his father took him to Malabár in his early infancy. He studied at Calicut,[2] and visited, in 1848 and the following years, the Island of Ceylon, Mokha, and Mecca. On his return from Malabár he succeeded in insinuating himself into the good graces of the prince of Haidarabád,[3] who conferred on him, at his desire, the rank of *jemadár* or colonel. In spite of this rapid advancement he soon quitted military service and settled at Calcutta, where he became a goldsmith.[4] Later, being bent on travel, he went over Italy, Germany and France, visited Constantinople, returned to British India, and ended by entering the service of the Mahárája of Johore in the peninsula of Malacca.[5] After two or three years' stay with the Mahárája he left him in 1864, to go to Atjeh, furnished with letters of recommendation: but he did not require them. For, after two or three interviews with the native scholars in the grand mosque of the capital, he so astonished them by his learning in matters of law and theology, that they acknowledged him as their superior, and blindly obeyed his orders. In a few months he had become the most influential person in the country. He was nominated chief judge, and ended by imposing himself on the Sultán as wazír. However, whether, as he relates, because he was tired of the internal troubles of Atjeh, or that he was seeking to renew the bonds which had existed for centuries between that country and the Ottoman Empire, he left Atjeh in 1870, went to Constantinople, and thence to Mecca. At the former town the cross of the order called al-Othmániyya was conferred on him. During his stay at Mecca in 1875, war was declared by the Dutch Government against the Sultán and other Chiefs of Atjeh, which induced the Atchinese to make a fresh appeal for the services of our hero. He was selected as their Ambassador to the Sublime Porte and the French Republic, in the hope of obtaining a diplomatic, if not an armed, intervention in favour of the independence of their country. Of course this hope was very quickly lost. Two years later, 'Abdurrahmán being again at Poulou Penang, there baffled the vigilance of the English authorities, and embarked for Atjeh, where he assumed command of the bands which, after the establishment of the Dutch power, continued a guerilla warfare. At last in 1878, seeing the cause of the independence of Atjeh to be hopeless, he offered the Dutch authorities to desert it on receiving a pension for life of 30,000 florins. This offer was accepted, and since then he has lived at Mecca. According to the majority of those who know him, he gives the impression of being a great braggart; but that was exactly the cause of his success with the natives. Nevertheless he has such an idea of his importance, that he always nourishes the hope that the Dutch Government will recall him, some time or other, to Batavia to entrust him with important duties. He even took it into his head to offer to assist the Dutch Government with his knowledge and good counsels in the affairs of Atjeh.

* * * * * * *

I have confined myself, in what has gone before, to relating the political *rôle* of the Arabs in the Indian Archipelago, so far as it is displayed in historical facts. As for the political influence exercised by them in secret by means of advice to native princes and private talk, I must refer the reader to Chapter V, in which I have explained the sentiments of Arabs towards European governments. There is no reason to suppose that the Arabs of Hadthramút try to propagate, among the natives, ideas contrary to these sentiments and, what is more, to their material interests. As for the non-aborigines of Hadthramút,

[1] A biography of the *Sayyid* written from his own information appeared in the review called "De Indische Gids", 2nd year (1880), Vol. II, p. 1008 *et seq.*

[2] According to the biography quoted in the preceding note, he maintains having studied also in Egypt from 1837 to 1842: but, considering his age, this is manifestly a misunderstanding or the part of his interviewer.

[3] *Vide supra*, p. 15.

[4] He claims to have made incredible sums in this trade.

[5] It appears that this native prince is very accessible to Arabs, even of low degree.

in the rare cases in which they settle in the Indian Archipelago, they soon become absorbed in the mass of those from Hadthramút, and are influenced by their opinions. Their interests having become the same, there is no longer reason to regard them as an hostile leaven. The Arabs, who do not settle in the Indian Archipelago, have no interest in the maintenance of order; but, as I have already shown,[1] in so much as they are Bohemians, there is no need to trouble about their political influence, so long as they have no high aspirations. It is only the Arabs from Mecca who require to be watched. From several reports made to the Dutch Government by the local authorities, it appears that it is indeed these individuals who spread all kinds of false reports, and traduce the Christian powers. On the other hand, by their talk they give quite an exaggerated idea of the wealth of the Ottoman Porte, the victories of the Mahdí, &c. Under pretence of propagating Pan-Islámism, they manage to juggle money out of the natives, who, thinking to serve a good cause, become dupes through their credulity and ignorance of the political state of the world. Unhappily, it appears that several native princes and chiefs imagine themselves well informed on the subject, and, therefore, they willingly give shelter to these strangers, and do their best to conceal the object of their coming from the Dutch authorities. If they manage to pass themselves off as persons of importance at Mecca, their prestige increases so much the more. I have known one who in this town carried on the humble trade of a water-carrier, but who passed himself off as a *sherif* and a scholar, in consequence of which he was treated with the greatest respect. As a matter of course, he avoided the Arab colonies.

The information furnished by the Arabs of Mecca, though it may not directly excite rebellion, yet is little to be commended. On return to their town, many of these Arabs become correspondents of native princes or chiefs, and continue in this way to supply them with political information.

Section 2.—Economic, Social and Religious Influence.

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To complete this section I will add yet a few words on the religious influence exercised by the Arabs in the Indian Archipelago. It follows, from what has gone before as to the character of the Arab immigration,[2] that their actual religious propaganda is of little consequence. It is true that the Arabs, in general, set an example of scrupulous observance of the duties of religion; that they contribute willingly to the endowment or repair of mosques; that they do all in their power to make their native wives observe at least the prescriptions of the law relating to prayer and fasting; that they do not marry a pagan woman, unless she embraces their faith; that the few Arab scholars have sometimes much influence over the natives who attend their lectures, and that when, as an exceptioual case, a Chinese or European half-caste shows a disposition to become a convert to Islámism, he generally finds some rich Arab ready to assist him: but these facts, which indicate that the Arabs are not wanting in the matter of befriending the cause of their religion, should an occasion present itself, are far from being manifestations of a militant proselytism. It is, above all, to be noticed that the Arabs, settled with a commercial object among the pagan natives, almost wholly abstain from making a propaganda outside their family or immediate connexions.

The spiritual prestige of the Arabs, as fellow-countrymen of the Prophet, trifling as it is in the Indian Archipelago, none the less remains a fixed idea with many Europeans, which I am anxious to dissipate. It may be a prestige of this sort existed formerly: but, in our days, the number of Arabs has become too large, and we find among them too many persons who are wanting in earnestness to allow of a native having any veneration for them. The native is afraid of their cleverness, or, if you will, their astuteness: he gives way to their social ascendancy: he may perhaps believe that there are many among them who are somewhat of wizards: that is all. The few Arabs, who in these days really enjoy any spiritual prestige, have acquired it by their personal qualities, and not by the sole fact of belonging to the race amidst which Islámism was born. I have already mentioned wherein consists the prestige

[1] *Vide* p. 55.

[2] *Vide* p. 45.

that the Arabs still have, and what are the true causes of their political and social successes among the natives. As for the success of the agents from Mecca with respect to pilgrimage and collections, it is due exclusively to the fact that they serve a cause which would be very popular without them in the Indian Archipelago. However, seeing what is the character of Islámism in Hadthramút,[1] it is much to be desired that the Arab colonies could have more religious influence on the natives. The always growing popularity of Mahomedan mysticism in the Indian Archipelago sufficiently shows that their influence is very limited.

CHAPTER VIII.

Arab Half-Castes.[2]

A necessary consequence of the absence of women from Hadthramút is that all Arabs born in the Indian Archipelago are, more or less, of mixed blood. We have seen that Arabs settled in the Indian Archipelago, although speaking among themselves their maternal language, use in their families exclusively the Malay or some other native tongue, and that these tongues are also those of their children.[3] In the large colonies, however, boys, when adult, always learn a little Arabic, if only by daily conversation with the countrymen of their fathers. As for the daughters, their sole conversation is with women who do not speak Arabic. As, moreover, conversation with any man, who is not their husband or near relation, is forbidden them, and as the former speak with them, from their infancy, Malay, Javanese, &c., of course they never learn anything of Arabic but a few words. With the exceptions mentioned in a previous chapter, not one of them can keep up a conversation in Arabic even of the simplest nature.[4]

For any one who, during his infancy, has spoken only the languages of the Indian Archipelago, it is very difficult to learn to speak Aryan or Semitic language. Even among the children of Europeans a careful instruction is not always enough to mend what has been spoilt, in this respect, in the first years. It will be readily understood, then, that the Arabic, as spoken by the half-castes, is usually very incorrect. This is so true that the half-castes who speak that language with facility always remain recognizable by a true Arab,—a circumstance which is the more striking if they have never left the centre in which they live, and where Malay is the prevailing language.

The Arabs who wish to give their children a more careful education send or take them to Hadthramút to their family. The children, being in an Arab centre there, must learn to speak the tongue of their fathers, and are there beyond the enervating surroundings of the Javanese or Malays, at any rate for a few years. Moreover, Hadthramút appears to be a country specially suited to the education of youth. All the children of the well-to-do classes, at least in the towns, go to school there, and when they leave it, have no other distraction but study and the practices of religion. The ordinary amusements of European towns and even of the large towns of the Indian Archipelago, such as theatres, cafés, and their accessories, are absolutely unknown in Hadthramút: thus one is obliged to lead an austere and orderly life there. What is more, I know of Arabs who have sent their sons to Hadthramút because of tendencies to become worthless fellows, just as, in Europe, individuals of this character are sent to school in the country. They cost less there, and have no opportunity of giving themselves up to debauchery.

However, a stay of a few years in Hadthramút scarcely suffices to transform half-castes into genuine Arabs. Scarcely have they returned to the Indian Archipelago, than many among them begin again to employ Malay as their habitual language.[5] They seek the society of the comrades of their youth, and

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[1] *Vide* p. 36.

[2] A half-caste is called, in Arabic, *muwallad*, pl. *muwálida*; and an Arab from Arabia *wilaití*, pl. *wilaitiyya*. The same words are used in speaking of Europeans or of Chinese and, generally, of all foreigners who have founded colonies in the Indian Archipelago. The word *muwallad* signifies also simply "one who is born in a locality," but it then has the plural *muwalladín*.

[3] *Vide* pp. 55 and 56. [4] *Ibid.*

[5] Often, when I found myself among half-castes who spoke Arabic fairly well, I noticed that while using that language with me, they used Malay as soon as they addressed one of themselves.

shun that of Arabs born in Hadthramút. Some give way to gambling or other forbidden pleasures, sometimes even to the abuse of opium or alcoholic drinks.[1] These tendencies are the more strongly pronounced if the father himself is a half-caste, and the individual in question has never been in Arabia.

From all the foregoing it results that the Arab families have an inevitable tendency to sink and become assimilated, in a few generations, to the native population. What first disappears is the Arab language, then the dress, and, lastly, the family name.[2] Although the Mahomedan law qualifies as a mesalliance the marriage of the daughter of an Arab with an individual of any other nation, many among the half-castes no longer have scruples on this subject, and give their daughters, with a light heart, to natives having any sort of presentable social position.

The character of the half-castes assimilates itself still more quickly to the native character than the outward person. Whatever may be said of the Arabs from Hadthramút, it must be confessed that they have many laudable characteristics, and, above all, we must admire their energy. These traits disappear, however, very quickly among their descendants, who, after having lost or squandered the inheritance of their fathers, live generally in a necessitous state, without energy or ability to rise again.

* * * *

Almost all the examples I have just given to set forth the decay of the Arab half-castes and their assimilation to the natives only refer to the *Sayyid*. As for Arabs who have little culture of mind, or who have no name to keep up, it is easy to understand that the condition of their descendants is worse still. Of these Arabs of low degree I know some even who, though born in Hadthramút, think so little of their nationality that they pass themselves off as natives, in spite of the scandal such a proceeding must cause among their fellow-countrymen. Thus at Kroé (Residency of Benkoulen) there lived, a few years ago, an Arab of Hadthramút who was not to be distinguished in anything from his native surroundings, except by his features. He had a native wife, and his children, who at the present moment come sometimes to Batavia, pass for Malays. Another Arab is at present, under a native name, ostler to a European family in the suburbs of Batavia. Brought from Hadthramút by his elder brother at the age of eight, he lived at first with him in the Arab quarter: when grown up, he turned out badly: he left the Arab quarter to go and live among the natives, and ended by offering his services in his present employment. His father is still in Hadthramút, and the elder son has remained entirely an Arab.

* * * *

The Arabs themselves are not unaware that their children take after the natives rather than Arabs, and that they will inevitably end by becoming like their surroundings. Many of them have spoken to me about this phenomenon as a regrettable fact, against which they are powerless to contend. I think they are right, taking into account the circumstance that even the European families in the Indian Archipelago have a pronounced tendency to sink down, and that the Arabs are in a very much worse plight by reason of the greater social intimacy between them and the natives. This intimacy gives them, as we have seen, real advantages on the one hand: but, on the other, it increases in a singular measure the power of absorption which the Malay race seems to have relatively to the foreign colonies. In spite of the enormous distance which separates the European society from that of the natives, the Europeans even would, in the long run, lose their national character in case the flow of immigrants should cease.

In order to counteract this fatal tendency of their race, the Arabs marry their daughters by choice to Arabs of Hadthramút, even though poor. The latter have always a certain prestige in these countries, from the sole fact of their birth. People like to employ them in their affairs, especially on a business

[1] However only at Grissée, Sourabaya, and Singapore have many examples of drunkenness among half-castes been quoted to me. Everywhere else these instances are rare. For the most part, the half-castes addicted to alcoholic drinks are or have been sailors.

[2] We know that natives have no family names.

requiring confidence. As for the half-castes, they are only in demand for the inferior employments, or for those which require a special knowledge of the language and customs of the country. They are also much less exacting in the matter of salary than Arabs newly arrived. It is an identical phenomenon which is noticed in the European society of the Indian Archipelago, or, to speak more exactly, in all colonies of recent date. So long as a colony has not yet discovered that it can exist without immigration from the mother country, the new arrivals are always welcomed, and regard, if not with disdain, at least with a sort of pity, the creoles and half-castes as beings of an inferior nature. This lasts until the colony has obtained sufficient stability, and no longer feels its inferiority compared with the mother country. Then the parts are exchanged, and it is the colonists who regard the immigrants as intruders, if not adventurers.[1]

This observation is confirmed in a remarkable manner in the Arab colonies of the Indian Archipelago. At Palembang alone I have heard speak, in some patrician families, with a sort of pity of Hadthramút and its inhabitants. It seemed to me that the immigrants, if they did not belong to those families, felt their social inferiority there. Everywhere else the Arab born in Hadthramút has a prestige, and is regarded as a superior being, although sometimes, as at Pontianak, he is not liked, precisely because of that superiority.

[1] *Vide* W. Roscher: Kolomen, Kolonial Politik und Auswanderung, p. 58 of the 2nd Edition.

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GREAT DESERT OF CENTRAL ARA
SAI'AR TRIBE
Raudat as Sai'ar
TRIBE OF AL-KURAB
Jebel ath-Thukmain
Jebel al-Kuma
Hisn al-Abar
Nakuban Thaiban
Tahayya
Shahwa
BARAIK TRIBE
ÁL 'AMR TRIBE
ÁL BILLAITH TRIBE
HAIDARA TRIBE
'AULAKÍ TRIBE
Shahamh
Bnudat ad-Dhu
Wadi Tirmis
Wadi el-Dahr
Wadi Kirkisa
Wadi Sirhan
NAHD
Hamam
Khuraimir
Al Kasra
Al Mokhaimik
Al Hayaniya
Raudat
Jebel Ghumdan
al Wasidan
Al Mashkhad
Jebel al-Ghuwair
Al Hamra
Al Kharba
Al Kasr
Al Khuraimir
Al Robit
Jebel Ghuwair
Wadi Kirkisa
ALMAHFUDH TRIBE
BAIHAN TRIBE
DHAFÁBINA TRIBE
KATHÍRÍ TRIBE
AL-JÁBIR TRIBE
Hisn bin Thamdan
Jebel Hamra
Wadi Hamra
Jebel al-Kidi
Jebel as-Sumaghra
Wadi Hamra
Mishad
Jebel al-Ghaiyis
Jebel Hamra
Raudat al-Ma'arra
Radhi
WÁBITHA TRIBE
AL 'AJÚDÍ TRIBE
SIMÁH TRIBE
Jebel al-Wasi
Jebel al-Hamra
Jebel al-Arshe
Hakla
Hakkab
Arut
HUMÚM TRIBE
Jebel Abdalla Gharib
Ghail bá Wazir
Tubala
Shaiat
Sadda or Al-Hagan
Al-Tahhm
Al-Beera
Zinghan
Shuhaiz
Mahr Shahe
Al Hardhayat
Al Bakarain
Jebel al-Ishra
Al Mahajjar
Hakkab
Fuwara
Hurum
Jebel al-Humar
Jebel al-Hamra
Ain ba Ma'bad
Ras ar-Raimah
Bir Ali
Ras al-Kalb
Ras al-Majdaha
Hauira
Ras Rahman
SAISÁN TRIBE
ÁKÁBIRA TRIBE
ALBAHS-ANI TRIBE
WÁHIDÍ
Wadi Mudia
Wadi Hamra
Wadi Sirhan
Longitude East of the Meridian of Greenwich.

V
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